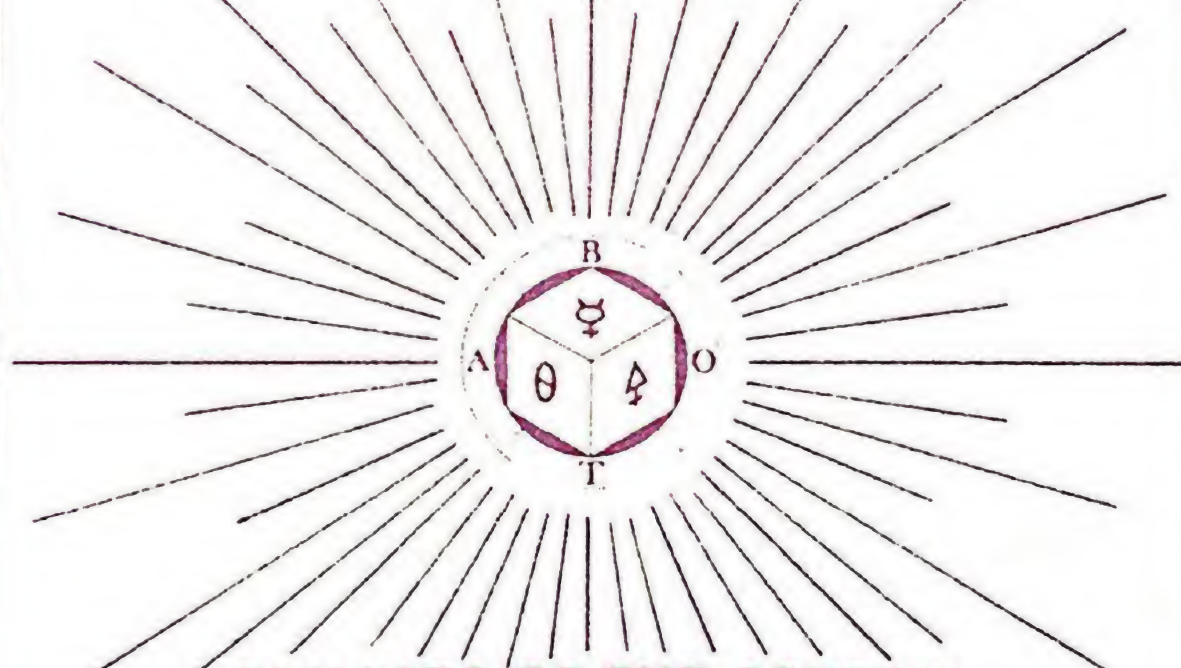


**QABALISTIC
DOCTRINES
on REBIRTH and
IMMORTALITY ★**



BUILDERS OF THE ADYTUM



QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

including

Advanced Tarot teachings on the related
subjects of Survival and Reincarnation

based on

transcriptions of special class work conducted by
Ann Davies at the Temple of Tarot and Holy Qabalah



QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson One

(from the transcripts of class lectures by Ann Davies)

The instructions to be given in this series of lessons will lay emphasis on helping you to assume the responsibilities of a true servant of humanity. From the Inner School you have long been receiving much in the form of guidance, inspiration and the actual projection of energies for spiritual growth. It is needful for you to balance the scales now by seeking ways and means that you can give — in as effective a way as possible — what has been given to you.

Let's first consider your qualifications for entering into this teaching capacity — for that is what this is although the teaching you are entering into takes many subtle forms.

As an advanced Builder you have already done much. Your thoughts and meditations devoted to spiritual subjects contribute to the development of a favorable atmosphere on the mental and emotional planes, an atmosphere that encourages aspiration and cultivates a desire for knowledge.

In a similar way your feelings enhance the attractiveness of spiritual subjects, increasing their influencing potential. The exaltations you experience when a spiritual insight dawns upon you fill the surrounding thought-images with generative power. Human beings who are just beginning to search for Truth more easily tune in on thoughts that have been made powerful in this way.

What is important to consider as we begin this new phase of our work is that your thoughts and feelings tend to enhance the 'visibility' and also the attractiveness of spiritual concepts. It is in this sense that you are already part of what can be called the Inner School's teaching corps.

Because of the synthesizing and unifying effect of its energies on human consciousness, the present Aquarian cycle offers unusual opportunities for accelerating evolution. In order to be as effective as possible, however, these energies must be enveloped in thought and feeling forms that are not only understandable and relevant to life on this planet, but also attractive to a large percentage of human beings.

It should be evident that before we can do very much about promoting the serious study of spiritual knowledge, we have to stir interest with subjects that have a relatively wide appeal and are at least seemingly easy to understand with a minimum of effort. By giving our attention to subjects that already have a type of attractiveness we can reach more potential aspirants, a percentage of whom will enter fully into spiritual work.

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What we are speaking of is hinted at by the title of this course — Qabalistic Doctrines on Rebirth and Immortality! These call to mind the related subjects dealing with survival of the soul after death and the soul's reincarnation through many lives. Because these subjects have what can be called popular appeal, there is more written and spoken about them than most others in occultism. And just because they are popular, more delusion, superstition, supposition, personality bias, wish fulfillment and totally erroneous teachings have burdened them than any others.

On first thought you may consider any discussion of them superfluous for you. Certainly by this time you feel yourself to be thoroughly convinced that the soul survives physical death, that the essential being within Man is immortal and that the doctrine of reincarnation is essential to satisfy the demands of both true logic and true justice. But it is for the very reason that you are not a beginner in thoughts about these subjects that your attention to them is needed. You can help develop mental images around them that are both powerful and in harmony with truth.

Furthermore, I'm sure you realize that just because a subject has been the object of much attention and interest does not at all mean that it has been exhausted. As you give attention to these subjects in a way that helps correct the legion of errors surrounding them in the collective consciousness your own enlightenment will be enhanced. Every teaching has many levels upon which it can be grasped. You are prepared to receive truth on a higher arc than you have ever been qualified to receive before.

This is possible because you, having completed a full ascent through the Tree of Life have received instructions and experienced illuminations related to every one of its Paths and Sephiroth. From this high vantage point your capacity to comprehend is correspondingly extended. Human evolution is really decidedly complex. Generalities that suffice in early cycles of development are quite inadequate for those who aspire to more advanced work.

Thus we approach these subjects in the first place to help dispel errors about them that have become impressed in the Astral Light. We approach them also to further our individual illumination. It has often been said that the more knowledge we gain, as we strive to understand the universe we live in, the more aware we become of the vast areas about which we still know nothing at all.

As illogical and ridiculous as are some of the more gross superstitions and oversimplifications about life after death, reincarnation, etc., equally misleading are the concepts developed by 'superior' materialistic intellects that repudiate practically everything as having no basis in scientific fact. Our work will be devoted to exposing the fallacies on both sides and at the same time formulating concepts that strike a chord of acceptance in those who are just beginning to search for higher realities.

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The acceptance is really quite natural. It is a kind of remembrance. In every human heart there is a feeling for truth that is part of our heritage as divine beings. Our work in the service of the Light is to help kindle this feeling for truth, this divine endowment, by clothing ideas related to these subjects in images formulated with love, dedication and reverence.

The development of effective methods for sending out such images will be part of our work in this series of instructions. This is not easy! It takes wisdom and insight to express actually complex ideas in forms that can be understood by the many and at the same time remain in harmony with higher truth. Simplicity of this nature is an art . . . a highly refined skill that is the fruit of much knowledge and understanding. This is a very different thing from what can be called simplistic teachings that are based on scantiness of knowledge and are therefore subject to a great deal of error in their narrowness of approach. Truly has such 'little knowledge' — when not recognized as such — been called a 'dangerous thing'!

Actually it requires very advanced students such as you with many years of preparation to be ready for entrance into this teaching phase of our work. Because you have been through every Path and Sephiroth on the Tree you are prepared to descend into any one of them and perceive it in its uniqueness and, at the same time, where it fits in as part of a greater whole. If you speak of Malkuth, for instance, you are able to speak of it from the fullness of knowing it as an end result, as containing all the forces above it on the Tree. That is quite a different thing from one who speaks of Malkuth who has not yet ascended above that sphere.

You are qualified then to become a teacher for the Hierarchy of Light. But I'm sure you realize by now that the teaching we are asking you to enter into is not very likely to bring you any personal appreciation. If your motives are truly dedicated to helping as many human souls as possible find their way out of delusion, then appreciation should be of no consequence to you.

The proposed object of this work is to set forces into motion that will illumine the Astral and Mental Planes with the light of truth. Since it is inner forces we will be directing, the immediate results will be inner also. No one in your outer environment will know. Your efforts for the most part will be unappreciated, since they will be quite unapparent on the surface of things.

And yet, it is just such efforts performed by 'those who have gone before you' that illuminated the Paths you have just finished ascending. Because sometime in the past others devoted their efforts to understanding the Tree, they contributed thought forms that made it easier for you to understand.

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Every adept and initiate of former periods who developed thoughts and images related to various aspects of the Tree contributed something unique, something just a little different than anyone else. Each such unique facet of perception adds to the attracting potential, to the possibility of producing just the combination of ideas that will strike a chord of response in another human soul. Some such combination is perhaps what first inspired you and to which can be traced your decision to enter fully into spiritual work.

What we are proposing to do is enter consciously into extending this light that has been extended to us. Actually it is something we have been doing for some time. Just as 'those who have gone before' made it easier for you to comprehend the qualities and characteristics represented by the Paths and Sephiroth of the Tree, so your thoughts and meditations on the same subjects make it easier, in turn, for those just a little behind you on the Tree.

It is apparent then that for this work thoughts and meditations are the tools! By using them with care and precision we can surround any subject with forms that are both potent in their capacity to attract and inspire others and at the same time are faithful to the highest truths we have thus far been able to grasp.

Because each one of us does indeed perceive and develop spiritual ideas in a way that is unique, that is slightly different from the way anyone else develops them, each of us has something of importance to offer. Your attention — along with that of all your fellow aspirants who are taking this course — to the 'popular' subjects mentioned earlier will serve to correct errors about them and also to attract new aspirants into serious spiritual work.

In order to serve as effectively as possible, we need to prepare ourselves as thoroughly as possible. First of all we will give attention to basic ideas from past studies about these subjects. Although you are probably already familiar with them, they need to be brought to the foreground of remembrance. Then we will proceed to give attention to details that will extend our knowledge . . . details about these subjects that were not necessary until now.

We are being called upon to act as instruments through which specific knowledge related to these subjects is to be introduced into the world consciousness . . . introduced with renewed vitality and strength! What we give in this way should be an outpouring from plenitude, a shaping of ideas from fullness of comprehension. As we noted earlier, it is only from such plenitude that skillfully simple concepts can be drawn.

In past courses we have received teachings that made acceptance of immortality easy. It is indeed one of those concepts for which we have an inner feeling that it is true. Yet, what we know of it is

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probably vague . . . probably indistinct in outline. Certainly whatever it is we do know is not all there is to know.

Consider, for instance, what the Pythagoreans said about the subject of immortality. They taught that before anyone could possibly expect to bring down truth about it from higher spiritual planes they would have to be totally free from longing for it.

Their idea was that so long as you yearn for immortality, so long as you personally desire that it be true, your desires would necessarily color whatever you received about it from higher planes. The abstract Reality would be veiled with images fashioned in accordance with your desires. They thought, therefore, that you could not know the real truth about immortality until you were capable of such complete objectivity that it would not make any difference to you if the opposite were true. That is, if you found out that there was no survival of the soul after physical death, you would not be devastated.

Perhaps in this era we need not be so strict with ourselves, yet the principle is an important one to consider. Before we are prepared to receive the unbiased truth about anything, we have to learn to ignore what we would like to be true. This should be considered in relation to all the subjects we are going to take up in this course, since every one of them is subject to this personal longing that it be true.

The other important thing to keep in mind as we begin this new phase of spiritual work is that it is a phase primarily dedicated to serving the Hierarchy of Light in its endeavors to bring light into the dark corners of the collective consciousness. Our personal unfoldment should be kept as a secondary consideration. We should be willing to direct our thoughts, feelings and actions in ways that will contribute the most toward fulfilling this goal.

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Two

(from the transcripts of class lectures by Ann Davies)

Tarot Key 0, emblem for the final Path we traversed in the last series of lessons, is the appropriate glyph for the beginning in this new series. The Fool has reached a summit. He stands with the Hermit as a symbol of mastery and completion. But his upward gaze indicates that his concern is toward the next height he expects to reach and the new adventure that his past unfoldments make it possible for him to undertake.

He is young, enthusiastic, confident . . . eager to add knowledge to knowledge, understanding to understanding! He represents you, prepared by the ascent of the Tree you have just completed to receive further wisdom. Because every Path and Sephiroth is now open to you, you are in a position to discover its more complex relationships and to receive from them a more comprehensive understanding of the immortal nature of the human soul.

Key 0 is our starting place also because, more directly than any other, it is the Tarot portrait of the immortal, eternal Self. In the last lesson we mentioned the Pythagorean teaching that contends no one is prepared to receive the higher truths about immortality until he is able to receive them free from personal desire. In order to be completely free the personality would have to be totally set aside . . . disintegrated in a sense. This is what is depicted in Tarot Key 13, Death, attributed to the Alchemical Stage of Putrefaction.

If you will now look at the Tree of Life you will see that Keys 0 and 13 hold a parallel position to each other. Key 0 emanates from the Indivisible Self in Kether and links it to the sphere of Wisdom. Key 13 emanates from the One Ego in Tiphareth and links it to the sphere of Desire.

In Lesson 101 of the last course we discussed a similar parallel relationship between Keys 1 and 15. From it we not only developed new correlations between those two Keys but also between the four Sephiroth which their Paths connect. Both Keys 0 and 1 emanate from Kether and link it to Wisdom and Understanding, the other two Sephiroth of the Supernal Triad. In a similar manner Keys 13 and 15 emanate from Tiphareth and link it to Victory and Splendor, the other two Sephiroth of the Personality Triad.

There is then, in the correlation we are about to develop between Keys 0 and 13 a precedent in the one developed in the last course between Keys 1 and 15. Through the latter we perceived how the intellectual unfoldments of the Ego — Hod developed by the limitations and problems experienced in the Path of Ayin — were made possible by the forces reflected into them from their Supernal corollaries. The resulting intellectual developments, in turn, made it possible for the individualized Ego to participate consciously in the Supernal levels of thought.

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Now, in a similar manner, through an understanding of the relationship that exists between Paths 11 and 24 we can gain a clearer understanding of the way the individualized Ego prepares itself to receive a higher realization of immortality.

Between the Paths of Aleph and Nun and their Tarot Keys 0 and 13 there are many links. Recall from earlier studies that the white Sun in Key 0, a symbol for Kether in one respect, is said to indicate the Scorpio force also, since it occupies the same corner of the Key as the Eagle in Keys 10 and 21. Complementary to this is the position of the Sun in Key 13. It is rising in the East so that it is representative of beginning, of Aleph, of Key 0 and the element of Air.

Some further links between these two Paths are afforded us by the Magical Language. The Hebrew name for the 11th Path, if you will recall, is מַצֹּחֶצֶחַ, matzokhtzokh, 242, and its meaning is scintillating, shining, glowing. It is from a root צַח, zawkhakh which has basically the same meaning; dazzling white, glowing, sunny. The value of this root is 106 which is also the value of the letter name נֵן, Nun.

106 is also the value of קו, line, measuring line, string, thread. It is used Qabalistically to signify a power that runs through the whole universe, a power that gives shape and form to all things. This is the 'line of the heavens', the 'line that goes out through all the earth' as described in Psalms.

Under the items that have the same value as מַצֹּחֶצֶחַ, 242 is the phrase קו ל קו, line upon line. It is really just an elaboration of קו in the same way that מַצֹּחֶצֶחַ is an elaboration of צַח. This gives us another entry directly related to the Path of Aleph whose root word is connected with the letter name נֵן, Nun.

The concept of lines proceeding from the Heavens refers to the living, creating forces that are continuously emanating from Divine Beings, Beings whose outer form is the Cosmic Order and whose activities are expressed in the movements of the stars.

These lines are filled with Light-wisdom that streams forth and pervades us continuously and from all angles. We could not live for a minute without it, but its registering as wisdom passes right through us until we are prepared to receive it by having duplicated the Cosmic 'line upon line' in an ordering of the vehicles of individuality.

This inner aligning is accomplished through faithful practice of the Great Work. It leads to the Birth of the Christ Consciousness, an event which takes place when the final Path into Tiphareth, the Path of Nun, has been traversed.

It should be kept in mind that all the Grades above Tiphareth are really but elaborations of and developments from it. Tiphareth is the mediating point of the Tree. Once the Higher Self is born within that central sphere, all those above it are more or less certain to open

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to you eventually. The succeeding development is similar to the Necessity with which the physical growth of the baby body follows once it has been born.

Nun is called The Imaginative Intelligence or the Intelligence of Resemblances. It is through the imaging faculty of the Human Spirit that the wisdom of immortality is first received. It is a feeling quality, a quality expressed in desires, emotions and love. But it must be freed of egoism and personal bias. Until it is so freed it is unable to register the frequency of Immortal Beingness, portrayed by the Fool, that dwells in the parallel Path of Aleph above.

The freeing process is the same as what is Alchemically called the Putrefactive Stage of the Great Work. This is related to the Path of Nun through Scorpio, astrologically attributed to both. Putrefaction refers to a process whose purpose is to free your imaging apparatus from the legion of influences — good, bad and indifferent — to which it is continuously subjected.

By entering into this 8th Stage of the Great Work the feelings, images and ideas you have of yourself are brought from subjectivity to objectivity. All the accumulated qualities and concepts that surround you are turned around as it were, so that they confront you. They are shown to the Ego, the isolated 'I' of you, as though they were outside objects.

Through this experience every attribute that you considered a part of you is shown to originate in a non-personal source. You are left subjectless! Your concept of personality is utterly destroyed as the picture you have held of yourself for long ages is exposed as a fraud!

This admittedly shattering experience is absolutely necessary. Incidentally as with all experiences, we go through lesser degrees of it many times before we are prepared for the actual initiatory experience. Its preliminary purpose is to allow the immortal to enter consciously into you. Only upon the utter formlessness brought about by Putrefaction can you receive such a high state of Reality.

Recall that the Path of Aleph is the link between the two Sephiroth, Kether and Chokmah, attributed to the Paternal letter Yod. It is in itself, therefore, an aspect of that Yod. When the Reproductive Path of Nun is prepared by Putrefaction, the Yod of a higher wisdom of immortality can be received.

The impregnation of the Imaginative Path of Nun by the Yod of Supernal Wisdom is a beautiful expression of truth. This is the Path that leads into Tiphareth and heralds the birth of the Christ Consciousness whose subsequent growth and development brings the Higher Self into full dominion over the lower personality nature.

The Magical Language gives us further word linkages between the Path of Nun and the reception of higher wisdom. **אלא**, eliyah,

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Supernal, adds to 106. This is an Aramaic adjective used particularly to represent the Supernal Wisdom of Chokmah. 106 is also the value of דבק, dawbaq; to join, to pursue, to overtake, to bring close together. As a noun it means attained. Here is another intimation that the higher consciousness is born through a uniting with Wisdom that impregnates the imaginative faculty.

Imagination is reproductive and elaborating. When the impregnation is from the heights of Aleph, the revelation is Immortal Beingness! This revealed Grace gradually develops and grows. It develops into a pervasiveness that illumines your every thought and feeling with the light of life eternal.

The growth of this feeling for the eternal is paralleled by work in the Path of Nun. There the active principle is Mars, the force that is destructive to form. When it is directed in conjunction with the growing conviction of immortality, it begins to free the imaginative consciousness from its tendency to take in and elaborate influences that hinder spiritual unfoldment.

These are the influences that fortify lower nature desires and encourage selfish, self-centered responses and activities. Although none of us are exempt from the personal faults that make us susceptible to these influences, we do minimize their power over us by work on ourselves that is along the line of Putrefaction. Only when sufficient progress has been made in such endeavors is it wise to 'borrow strength from the Eagle' for the specific purpose of unfolding the organs that enable us to 'see' on the inner planes.

These planes are the localities where we dwell between death and rebirth. Once you have been illumined by the wisdom of immortality, indicated by Aleph, you are linked with Divine Beings who guide you in correctly interpreting the new perceptions that inner seeing brings. They guide you in your investigations of these 'locations' which are really always a part of us, even before we are able to enter them consciously. They exert a continuous influence over us from the subconscious level.

The aligning of the Paths of Aleph and Nun is symbolic of this awakened inner perceptiveness by one who is prepared to handle it constructively. With the years of study and practice you have already completed, your interpretations should be sufficiently discriminating, when your vision turns inward, to avoid any serious error.

This aligning of Aleph and Nun is emblematic also of the exaltation of Uranus, Key 0, in Scorpio, Key 13. Uranus is the New Age planet that exemplifies the incoming vibrations which herald an era of existence in which human beings express their true kinship. In reality it is an inner kinship, experienced as a deeply felt at-one-ment. The magical, occultly aware consciousness, represented by Scorpio at its best, exemplifies the capacity to have such an experience.

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These lessons will be devoted to nurturing kinship feelings in ourselves so that our cumulative influence will bring them into more prominence in the consciousness of humanity. The exaltation of Uranus in Scorpio indicates also that the most effective way to disseminate this uniting influence is through the feeling nature, through methods that arouse the image creating and receiving level of activity.

The spiritual practices we will give you in these lessons are designed to effect the feeling nature in this way. These practices, together with your earnest effort to express their unifying influence in daily existence, will create a pervasive, flowing force that will awaken more and more souls to the reality of human kinship.

Although your years of study and practice have brought you to the place where you are prepared with more than a little skill and discrimination in occult matters, there are further particulars, to be discussed in these lessons, that will supply you with definite guideposts for separating truth from falsehood on the inner levels.

Those of us who have been through the necessary initiatory disciplines, either in this lifetime or a past one, to be able to interpret the inner planes in the highest, most discriminating sense, have a responsibility to clarify much that has been said about life after death and related subjects that is erroneous and misleading.

I am privileged to be one who has, since early childhood, been aware of existence in locations of Reality other than the physical plane. Because of this I have a right, as well as a responsibility, to speak of such things. It should be realized, however, that conditions on the inner planes are in some ways quite different from those of the physical. Although the inner is just as real, the words of our language, or any other modern language, have been developed to describe and depict physical conditions, so that they are always inadequate when used to express inner truths.

We simply do the best we can so far as words and concrete ideas are concerned. But we have a powerful ally! With the Tarot and Qabalistic symbolism now so familiar to you, truly magical realizations can be received that simply cannot be put into words. The Guides behind our work have poured life and truth into these implements of magic for many ages. If you will give due attention to the practices given to you in this course, they will give you back another dimension of understanding beyond what any words can say.

TECHNIQUE

As we begin the techniques for this series of lessons, keep in mind that we are performing meditations with the specific goal in view of helping to fill the collective consciousness with influences that promote feelings of kinship, compassion and understanding. These may sound trite from having been given so much lip service, but in actual practice they are very much needed.

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Have the Tree of Life before you, the diagram accompanying Lesson 49 of Meditational Ascent on the Tree of Livingness and Tarot Keys 0 and 13. Now, start visualizing yourself as the whole Tree. Since this is a new series, we will briefly restate the procedure and add a method for establishing the Paths also, a method we will continue to follow throughout this course.

Back yourself into the Tree and envision Kether like a Crown over your head with Chokmah to the left and Binah to the right. Next, image the Paths that connect these three. Think of the Paths as extending from the center of one Sephirah to the center of the other. Since the colored spheres are translucent you are able to see the Paths extending from the central point of one Sephirah to that of another. This is in conformance with the idea that it is just as valid to depict the Sephiroth as points. (See Diagram 2 in Tree of Life Lesson 7.)

So, with this in mind, visualize the Paths of Aleph, Beth and Daleth linking the three Supernal Sephiroth into a triad. Continue by envisioning Chesed and Geburah at your shoulder level and then linking them up with the Sephiroth above by envisioning the Paths of Vav and Cheth that connect them to Chokmah and Binah and the Path of Teth that connects them to each other.

Continue the visualization by establishing Tiphareth at the heart and then visualizing the Paths of Gimel, Heh, Zain, Yod and Lamed that connect Tiphareth to the Sephiroth above.

With all the Paths except Aleph and Beth, which spiral only downward, visualize the motion in the Paths as spiraling in two directions.

Next, visualize the spheres of Netzach and Hod at your hips; then establish the Paths that link these two to the spheres above. That would be the Paths of Kaph and Mem that link them to Chesed and Geburah, and the Paths of Nun and Ayin that link them to Tiphareth. Finally, visualize the Path of Peh that links them to each other.

Continue your visualization by establishing Yesod at your genitals and then visualize the Paths of Samekh, Tzaddi and Resh that link it to the Sephiroth above.

Finally, visualize Malkuth at your feet and the Paths of Qoph, Shin and Tav that link them to the spheres above.

This visualization will take some time at first but as you persist it will become easier and quicker to establish.

Once you have it completed, focus your attention on the three Sephiroth surrounding your head and intone Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

"Oh Thou, Who art indivisible in essence yet boundless in Thy many-faceted Being . . . guide me, Thy servant, to perform all my works in ways that will bring glory to Thy Holy Name."

We will extend this visualization in lessons to come. Finish with Amen and the physical exercises. ##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Three

(from the transcripts of class lectures by Ann Davies)

In this lesson we will continue investigating the relationship that exists between the Paths of Aleph and Nun represented by Keys 0 and 13. Let's begin by elaborating on the significance of Key 0 as Uranus, the planet that is exalted in Scorpio, Key 13.

Uranus is the New Age Planet representing an influence that has a unifying effect on human consciousness. It is a cosmic influence that is helping human beings to become more aware of their essential kinship with each other, a kinship that exists on many levels. The exaltation of Uranus in Scorpio indicates that this unifying influence is able to make itself felt in the most constructive and powerful manner through the instrumentality of forces and qualities represented by the sign Scorpio.

As a personality type Scorpio, ruled by the dynamic Mars, is indicative of strong feelings, keen inward perceptiveness and of a nature that is not only willing to accept change but is capable of appreciating its merits. Astrologically Scorpio is assigned to the 8th House of Death and Inheritance; physiologically to the reproductive organs; Alchemically to the 8th Stage of Putrefaction.

Each of these Scorpio attributions has a relationship to activities that prepare for the incoming New Age energies. Uranus' exaltation indicates that it is through a greater understanding of death, change and the reproductive drive that the New Age energies can best be received and utilized in developing more conscious and intense feelings of kinship and unity between human beings.

The belief that individual consciousness survives physical death need not be a matter of blind faith as it is presently with most people. Change and transformation are apparent everywhere we look. They are so much a part of life that most people have not given them enough attention to receive their message.

Careful and caring attention to the cyclic changes in some particular portion of nature can lead to a most illuminating experience. By watching patiently, with personal thought stilled and with an earnest, respectful desire to understand, you create the very conditions that allow the hidden life dwelling behind the outer, changing forms to reveal itself to you.

Patience and persistence are most important. Nothing of this subtle, inner portion of nature can be experienced until you have watched and waited many times. Eventually you will be rewarded. An undeniable realization will dawn upon you that something continues, something renews itself and renews itself through the repeatedly changing forms.

From this experience an inner certitude develops. Beyond what any words can describe, you know, without question, that there is a stable,

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constant Life existing behind the alternating appearances and disappearances of natural forms, a Life with a goal that is being worked out through the instrumentality of the continuously changing physical manifestations.

Practices that lead to such experiences are part of the work that reveals the 'signatures of nature' spoken of in connection with the Initiatory Process. Although the experience reveals beyond question that Life exists apart from its forms, your freedom from fear and anxiety about death and change is not complete as yet for the personality level of your consciousness.

At this stage of evolution the freedom is only partial since you are necessarily as open as anyone else to the impact of the collective consciousness and it is still very much filled with fear. But that is the point. It is because of this openness that you have a great opportunity to serve.

Those of us who have been blessed by the Grace of God with some knowledge of enduring Selfhood have a responsibility to begin relaying that knowledge to others. It is constructive to honor and revere life on the physical plane but fear of death causes us to cling to it for the wrong reasons.

It is up to us to take the first steps toward altering the currents in the collective consciousness that cause dread and anxiety about death. We take them by, first of all, refusing to feed the negative impacts that whirl around us and, secondly, by carefully and deliberately creating images that counteract the fear-drenched ones.

These images that we shape in our endeavors to liberate humanity from the fear of death also help make any form of change or transformation easier to accept. Such acceptance is essential to the unfoldment of what is indicated by the relationship that exists between Keys 0 and 13. Receptivity to the new, unifying Uranian vibrations will, as Key 0 indicates, eventually bring humanity as a whole to the realization that the Real Being within is immortal and indestructible.

In order to carry out, as effectively as possible, our part of the work that is leading to this liberation of humanity from fear, we need to gather knowledge that strengthens our personal convictions. Even though you may consider yourself to be thoroughly convinced that individual consciousness survives physical death, the knowledge we are speaking of will help make your certainty more communicable to others.

We are dedicating ourselves to engaging in a work that requires a plenitude of specialized knowledge. It requires that we become cognizant of details about the inner planes of existence that have been touched upon only lightly up till now. The details are needed to enable you to create the quality of thought and feeling images that not only affirm immortality but do it in as effective, truthful and powerfully influential a manner as possible.

REBIRTH AND IMMORTALITY: 3

For this reason we will explore to a considerable extent the type of knowledge given by Initiates regarding their experiences on the planes where human consciousness dwells between death and rebirth. These will include some which I personally have experienced, which for me are first-hand knowledge.

Study of such accounts is an actual part of the performance of the Great Work. The pondering of spiritual truths has a definite effect on the development of your subtle vehicles. It tends to attract to you the specific cosmic energies that have an activating influence on the organs of inner perception, an influence that awakens them in the higher frequencies so that their receptivity is in perfect harmony with the requirements of the New Age.

For all of you — linked to the Hierarchy of Light by your long years of devoted aspiration — the inner senses are certain to unfold in harmony with the unfolding qualities of the Christ Consciousness, qualities that enable the Higher Being within you to exercise dominion over the lower personal nature. Established as Ruler, that Being prepares you to investigate the inner planes with discrimination as your guide and love as your motive.

In Key 13 the skeleton represents that Being as the Reaper of wisdom from past ages and the Inheritor of the riches of skill and capacity developed by you in past incarnations. It is depicted as a skeleton to indicate the enduring Self as the hidden cause and underlying motivation behind all the activities of mind and body that take place during a physical incarnation.

Even though you may not as yet have completed the linkages through which you are able to remember past existences or bring back to the self-conscious mind clear images of experiences on the planes beyond death, you have gone far enough to have a strong feeling for the truth when it is presented to you.

What this means is that you should be able to recognize valid accounts of inner plane experiences and be able to distinguish them from those that are distorted by superstitions or lower psychic influences or are simply part of the general misinformation that abounds at present, particularly in connection with the Astral Plane where delusion is easy and truth takes knowledge and insight to recognize and embrace.

The capacity to so recognize truth is what you have been preparing for throughout these many years of study and meditation. Besides the feeling for it that these years of devotion have developed you have also built up within you the priceless capacity to utilize Tarot and the Tree of Life in ways that unveil Reality beyond what words alone can ever convey.

The linkage we have been making between Keys 0 and 13 and their Paths on the Tree is an example. It presents you with the means through which you can receive an illuminating realization of the Changeless in the ever-changing, a realization that will serve as a focal point of inspiration for all that follows in this series of instructions.

REBIRTH AND IMMORTALITY: 3

Among the many attributions given in connection with these two Keys there are some that seem to be controversial and contradictory. They present enigmas; they seem to hold deep mysteries so that they cause you to formulate questions about them. When pondered carefully these very questions can become the bearers of great enlightenment.

As the emblem of death and destruction, Key 13 is indicative of phenomena that seem inimicable to human welfare, and yet its Tarot number, 13, links it to unity and love, expressive of the very qualities that are leading humanity into the New Age of enduring peace through abiding beneficence:

The link between death and destruction on the one hand, and unity and love on the other, gives us an indication of how the former can be correctly understood and thereby overcome. Unity and love are expressive of qualities that belong to the inherent Divinity that is the Central Reality of humanity. By cultivating and expressing these qualities in as many situations and relationships as possible we draw nearer to that Divine within.

We enter into Its Presence by first passing through the Mystical Death that takes place in the Path of Nun. That Presence, the One Ego, knows Itself to be identical in every human heart and knows also the destiny of the Human Kingdom in the evolution of Earth, the destiny as Mediator for the Supernals and Redeemer for all the Kingdoms below.

Key 13's connection with the 8th House of Astrology relates it to ideas of inheritance as well as of death. Through the reproductive process, also attributed to Scorpio, we inherit special traits, mostly physical, but to some extent psychical, from our parents and other predecessors in the family line. Through the same basic reproductive process on a larger scale you inherit the special tendencies and capacities that you, as an individualized ego, developed in past lifetimes.

The reproductive process, which is active in all aspects of inheritance, is attributed also to Key 2, the Moon . . . memory, subconsciousness; and to its sphere of the Tree, Yesod . . . the reproductive organs of the Grand Man. Memory is a reproductive process. It works by reproducing or duplicating as an image in the present something that took place in the past.

There is a direct link between Yesod, the reproductive process, and the sign Scorpio. That link is the planet Mars which is representative of the active force in reproduction. Mars is ruler of Scorpio and by the value of its Hebrew letter Peh, פ, it is linked to Yesod, יסוד, also 80.

Memory, attributed to Yesod, is also, in its higher aspects, attributed to Chesed. The relationship that exists between these two Sephiroth gives us a clue as to how memory can be expanded to encompass the remote beginnings of Earth and developed so that it receives inner communications of wisdom and remembers them with the self-conscious mind.

REBIRTH AND IMMORTALITY: 3

Yesod and Chesed have a color interchange between the planets of which they are the spheres — the Moon and Jupiter. In the body, Jupiter relates to the abdominal brain and to the inner organ through which deep remembrance 'enters'. The Moon relates to the pituitary gland, the controller of bodily rhythms and to the subtle organ through which inner communion takes place.

The unfolding of these two centers in harmonious accord, one with the other, brings the deep remembrance and receptivity to inner teaching that is represented by attainment to the Initiatory Grade of Exempt Adept attributed to Chesed, the Sephirah that completes the Egoic Triad.

By its color Chesed is related to the Moon and memory and by its planetary attribution to Jupiter and expanded comprehension. When the forces represented by attainment to Chesed are active within you, then true beneficence reigns within your sixfold Human Spirit. The Mars force, whose Sphere is in Geburah, has been previously lifted into Egoic expression through attainments in the Grade of Greater Adept. Its Severity has been balanced with Mercy through the reciprocal activity that takes place in the Path of Teth.

Chesed is the central Sephirah on the Pillar of Mercy. Through its mediation the Wisdom of Chokmah is relayed into Netzach, the sphere of personal desire. This reception is emblematic of the perfect concentrating of all that is personal with Cosmic level goals.

Before this personal expression of Wisdom can take place a previous merging must occur. The individualized Ego in Tiphareth must experience oneness with the Indivisible Self in Kether. This uniting causes the Path of Nun to merge with the Path of Aleph. The seed of the immortal is thus planted in what was previously temporal. It is from this Union that you grow into full consciousness of Divine and Eternal Being.

TECHNIQUE

Continue practicing the visualization given in the last lesson. Since it is somewhat complicated you can afford to spend another practice period perfecting it.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Four

(from the transcripts of class lectures by Ann Davies)

There is a connection between Key 0 as the planet Uranus and Key 17 as Aquarius, the sign Uranus co-rules with Saturn. The Hebrew letter Tzaddi, printed on Key 17, is that of the 28th Path of the Natural Intelligence on the Tree of Life. It is the Path that links Netzach, sphere of Venus, desire and imagination, to Yesod, sphere of the Moon, memory and subconsciousness.

Note that Yesod and the Path of Tzaddi share the color violet with the planet Jupiter and its Path. A relationship is thus indicated as existing between the faculty of meditation, assigned to Key 17, and the principle of memory, connected with both Yesod and Jupiter.

Through Yesod, the color violet is related also to the Astral Plane and the level of our consciousness which dwells there and acts as a storehouse for knowledge we have unfolded in the past. Ordinary memory brings up the more recently stored levels of it but it takes meditation to bring up to the surface, from the depths of subconsciousness, levels of past knowledge that precede this present life.

Jupiter, you should recall, is the Inner Holy Planet through which the deep remembrance begins to awaken. It is a level of recollection that is linked to Chesed, sphere of higher memory as well as of Jupiter. It is also the sphere of beneficence! Pure motives and a sincere caring for humanity are essential to the correct interpretation of memories that reveal past eras of human unfoldment.

Through attainment to Chesed, which signifies a fully active Egoic Triad, you establish linkages with higher beings. Then, when the universally encompassing and time-transcending remembrances begin to unfold, you are guided so that your comprehension of them is in harmony with their highest reality.

As a letter, Tzaddi means fishhook, a device used to lift fish out of water. Qabalistically the fish is Nun, emblem of Scorpio and of reproductive power. We have already discussed how memory is a reproductive process. It is true also of meditation. In higher meditation a portion of the Scorpio force is diverted from its usual bodily centers to a level where it is available for developing images whose seed impulse has been received in union with higher planes.

The union itself, which impregnates you with seed-wisdom, is made possible by a superabundance of energy that raises the vibratory rate of your inner vehicles to a frequency that can merge with a higher plane. The idea of seed-wisdom brings the letter Yod to mind. In an earlier lesson we related it to the Path of Aleph because Aleph links the tip of the Yod in Kether to its body in Chokmah. Now, through its connection with Uranus, this Yod force of Aleph is indicated as being the source of whatever wisdom is received in meditation, attributed to Aquarius, the sign in which Uranus rules.

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The Magical Language indicates a linkage also between the results of meditation and the Elohim of Binah. מְטֻבָּח, metubah, is the intelligence name of the 28th Path. Its meaning, natural, is from the root טָבָה, nature. In Qabalistic writings teba is usually written as טְבָה, ha-teba, giving it the same numeration as אֱלֹהִים, Elohim, the Divine Creative Powers of Binah.

These Powers are the basis of all we call Nature, of all that expresses through its vast and immutable laws. Meditation that brings revelations of this magnitude is ever the result of union with Divine Beings. By coming into harmony with these Beings we begin receiving impressions of Their Hierarchical lines of creative activity; we begin seeing that every expression and phenomena of nature is an intelligent living process! Generically all intelligent Powers from whom you receive such revelations are aspects of or emanations from the Elohim of Binah. It is of significance to note that Saturn, the other ruler of Aquarius and the 28th Path, has its sphere of activity in Binah.

Through the connections we have just discussed both the Father principle, Yod, and the Mother principle, Elohim, are shown to be an originating source of the inspirations and guidance you receive in meditation. Once again the Union of Supernal Father with Supernal Mother is expressed. From that Union a continuous stream of light and strength flows forth to guide you toward the attainment of your destined stature as an offspring of Divine Parents.

The ruling planets in the Path of Tzaddi, Uranus and Saturn, indicate certain needed qualities that will bring the meditative process to the necessary refinement and maturity for receptivity to Supernal revelations. Uranus is Key 0; the central figure expresses eager expectancy, youthful verve and willingness to let go of comfortable traditions, to open oneself to accepting revolutionary new ideas. The Fool also refers to that feeling for the immortal which we cultivate and strengthen by quietly seeking its expressions in nature.

Saturn is Key 21; the central figure portrays the Eternal as the Divine Presence dwelling at the center of all things. Stability and forbearance are positive Saturnine qualities. Through their cultivation we learn to bring all personality-motivated thoughts and feelings to a standstill so that something higher can blend with us. This stilling of personal qualities includes those emanating from the desire nature situated in Netzach which is the immediate source of activities in the 28th Path.

All that we develop through cultivating such qualities within the sixfold Human Spirit builds up the capacity to become ever more receptive to divine inspirations. Although what we receive in this way is a remembrance in one sense, it is, nonetheless, of great value in the here and now. It reveals the origins of forces and phenomena that continue to influence all of us all the time. Just as something remains, once you have developed a skill which enables you to repeat it easily, so do these remembrances reveal the developing stages of natural processes that seem mechanical on the surface.

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The perception of these beginnings of processes is essential to initiatory unfoldment. It prepares you to take your place as an active and conscious creator for the Inner School. It gives you insights into sequences of development which enable you to carry out the work of beneficent thought construction designed to transmute the level of consciousness we share with all the rest of humanity.

The deep recollections which we receive in this way are also the avenue through which memories of past incarnations begin to unfold. When you have entered the sphere of Chesed so that past eras of Earth evolution unveil themselves, there comes along with it, eventually, the unveiling of past lifetimes that you, as an individualized aspect of the One Ego, developed through during those past eras.

These former life recollections, unfolded as we unfold them, enhance your feeling for the eternal and enable you to perceive it more and more distinctly within its multitude of ever-changing, transitory forms. But such experiences must come in the right way. If you seek them for themselves, out of curiosity or to bolster the personal ego, you can be very easily deluded. If they come naturally as part of the unfolding inner consciousness, then they are full of insight and wisdom for you.

As always, our motivations must be continuously checked so that we can become aware of any hidden egotism or unrealized pride. In the unfoldment of inner perceptions these have a way of multiplying unless they are dealt with on a more or less continuous basis. The method is indicated by Key 15 which has a link with what we have been discussing through Capricorn, another sign ruled by Saturn. The most effective and painless way to acknowledge and eliminate the little devils of egotism and self-seeking is by reviewing our motivations and responses with great good humor. It is amazing how much we can admit to ourselves if we approach our personality foibles with an indulgent chuckle.

When past-life memories come in the correct manner they are valuable to you in many ways. They help give you a sense of sequential relationship and of cause and consequence that enhance your perceptions of universal justice as well as of the enduring part of the Human Spirit.

Let's take an example of such a memory which revealed itself, unsought, to our beloved Paul Foster Case. The experience occurred during his early years of study and research with Tarot, during the time when he was delving into its history.

He was in deep concentration on some aspect of it when suddenly he became another personality. His concentration, it is important to note, was not at all concerned with himself or his background. In this experience he knew himself to be Rabbi Wolff by name. He was sitting at a desk with a book written in Latin before him. He was not, however, able to concentrate very well on the book because his mind kept being pulled off into worry about his daughter Rebecca. She was sixteen years old and he was anxious because he did not have the means for providing her with a suitable dowry so that she could marry well.

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This merging with a former existence was so distinct that he was aware of amazing details. He knew that he was living in Warsaw, Poland, and that the book before him, written in Latin, was on the subject of Qabalah. He was trying to concentrate on its contents but found his mind kept pulling away to the worry about his daughter. Besides this primary content of thought, he was aware of peripheral occurrences. His wife was in the kitchen preparing the evening meal and several children were in the house at the time, occupied in various ways.

This exceedingly distinct and complete scene ceased as suddenly as it appeared. He was Paul Case again, pouring over the Tarot Keys. The experience was in such detail and made such an impression on him, however, that he felt compelled to discuss it with a fellow aspirant who was working as Librarian in a local public library. This occurrence took place in Chicago sometime during the second decade of this century.

When he related it to his friend, something made his friend ask Paul for more details about the book. Paul was able to tell him that his signature was on the flyleaf. He was also able to tell him something of the contents on the pages that were open before him.

What the friend remembered, as Paul told his story, had relation to a boxful of very old books the library had recently obtained. They were still in storage because they were badly in need of repair. He went to the storage room, rummaged through the box for a while and came up with one written in Latin on the subject of Qabalah. He opened it to the flyleaf and there was the signature — Rabbi Wolff — written in Polish. They turned to the page number Paul remembered as being open before him and found it to be as he remembered it in content.

Part of what made this experience so meaningful to Paul was that he had found the reading of Hebrew, which he expected to be difficult, easy for him when he took it up in relation to his studies with Tarot research. Born the son of a congregational minister, he had no early exposure to the language at all.

One point that is often to be found in genuine remembrances of this kind is that it had a relation to his spiritual endeavors. Nothing connected with it was particularly gratifying to the ego, but a definite link was expressed between his present interests and those of his previous life. This is not always true, that sequential incarnations will show a similar interest, but it usually is in relation to one such as Paul Case who concentrates knowledge for special work in the world.

Look now at Key 17, related to meditation, and recall that its symbolism expresses the orderly arrangement and unfolding of the seven Inner Holy Planets in right relationship to the Central Star which represents their synthesis. Meditation awakens the inner perceptions in due harmony and with sure guidance. As the subtle planes of existence begin to open, you gradually realize that they are not really new to you, that you have resided there many times before in periods between death and rebirth.

REBIRTH AND IMMORTALITY: 4

To enter these planes, guided as you shall be, is of great value in enhancing your spiritual perceptions. It is of value in the here and now just as surely as it will be valuable to you when you drop your physical body and re-enter those inner planes.

The Uranian rulership of this Path, connected as it is with Key 0 and the immortal Self, indicates that it is that Self who is able to gather wisdom unfettered by time or space. It is that Self who performs through you when you learn to stand aside and dedicate yourself to works which have value for all of humanity and not just for the separated self.

There is a great need in the present for the creation of thought forms with the quality of love and caring woven into them. Such forms, expressive of the liberating truths you are learning about have the power to attract — through the subtle inner substance — those who are beginning to seek relief from the fears, anxieties and sense of futility that this present materialistically oriented cycle has unhappily produced.

TECHNIQUE

Have the Tree of Life before you, the diagram accompanying Lesson 49 of Meditational Ascent . . . and Tarot Keys 0, 13 and 17. Ponder these particular images for a little while and then begin the visualizations of the Tree of Life as outlined in Lesson 2.

Once you have the basic visualization completed with the ten Sephiroth established and the Paths that link them spiraling from one to the other, you are ready to proceed.

Give your attention first to the Supernal Triad; feel the down-flowing white light of Kether whirling into the spheres of Wisdom and Understanding and blending their forces through the interlacing Path of Daleth. Intone their Divine Names: Eheyeh Yod Heh Vav Heh Elohim, and then give this meditation:

"Oh Thou, Divine Essence of Life! From Thy sphere of brilliant white light there flows forth a continuous stream of wisdom and love. Thou guidest me through all the worlds of Thy Universe, speaking to me in visions of splendor and revealing Thy beauty in the music of the Spheres."

Focus attention next on the six Sephiroth of the Human Spirit, from Chesed to Yesod. Feel the spiraling light linking the six through the Paths that connect them to each other. Intone the six Divine Names connected with them: Al Elohim Gebur Yeheshuah Yod Heh Vav Heh Tzabaoth Elohim Tzabaoth Shaddai El Chai. Repeat Yeheshuah as you focus yourself at the center, then give this meditation:

"Oh Thou, Divine Christ within! Thou who art the central Being of all humanity, Thee we adore! Around Thee whirl the other Divine influences as the planets encircle the Sun. They are linked to Thee and intermingle their influence with Thee to bring humanity to the perfection that is its destined course."

REBIRTH AND IMMORTALITY: 4

Focus attention next on Malkuth, the four-colored sphere that encircles your feet. Feel all the forces from above whirling into it through the three lowest Paths on the Tree. Intone Adonai Melek and give this meditation:

"Oh Thou, Divine One of Earth! In Thy sphere action is the teacher and opportunity for wisdom abounds. Thy true nature is one with the Heavens! Thou revealest it to all who seek Thee with reverence and trust."

Return to the visualization of yourself as the whole Tree. Focus attention this time on the spheres of Kether above your head and Tiphareth within your heart. Feel them reverberating together as two notes of a chord. Intone Eheyeh and Yeheshuah; then give this meditation:

"Thou art the Transcendent One who embraces all the spheres! In all humility I feel Thy love dwelling within my heart."

From the two centers visualize the vibrating light spiraling simultaneously into the Paths of Aleph and Nun. Intone Aleph on the note E and Nun on the note G; then give this meditation:

"From the Indivisible Self scintillating light whirls forth for the perfection of the Cosmos. From the Central Self creative light whirls forth for the perfection of Humanity. Truly are these radiances one and the same!"

Visualize the spiraling light from the Paths of Aleph and Nun entering into the spheres of Chokmah and Netzach. Feel these two Sephiroth as reverberating together as two notes of a chord; then intone the Divine Name of Netzach, Yod Heh Vav Heh Tzabaoth. Within its name the linkage between Chokmah and Netzach is indicated.

Now from the sphere of Netzach visualize the transformed desire force descending into the Path of Tzaddi. Intone Tzaddi on the note A# and give this meditation:

"Blessed art all who hear Thy Voice and answer the call! Thou hast made my heart's desire coincide with Thine. In silent meditation I wait for Thee to transform the sphere of Yesod into a mirror of Thy love."

Return the focus of your attention to the sphere of Tiphareth. Intone Yeheshuah once again and then, from the heart center, visualize light pouring out in all directions. Feel it to be filled with love and blessing for the world and all that is in it.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Five

(from the transcripts of class lectures by Ann Davies)

The Book of Tarot or Rota, as the 22 Major Keys are sometimes called, portrays in its entirety the manifold forces and qualities which express through the Human Spirit. Specifically, for the next three lessons, Key 1 will be our central symbol and the immortal part of the self-consciousness it portrays will be our central theme.

In these lessons we are taking the Tarot Keys in reverse order from the way we studied them in the last series. This is in accordance with a new cycle approach in which an altered vantage point brings something additional to what has thus far been experienced. Our basic outline will therefore be the Tarot sequence from 0 to 21. However, as mentioned earlier, you now have the foundation of knowledge to understand these symbols — which depict both cosmic forces and corresponding qualities of human consciousness — in their more complex interrelationships with each other and as Paths on the Tree.

This approach will be more demanding of your attentiveness and of your care in developing ideas, but it has its great rewards. Through really disciplined use of the self-conscious mind, directed toward spiritual concepts, you become receptive to a type of energy that is not ordinarily available. It is of a quality that gives strength to the inner organs through which verifications of immortality can be received. The subtle senses are actually nourished by this energy and grow under its influence.

Your receptivity to it is very much influenced by the manner in which you listen to or read accounts of spiritual perceptions. What I will be giving you in this course is not merely to supply you with information. If you approach these lessons in the right way — with an openness of mind and a deliberate attempt to cultivate a feeling response to the ideas presented — the nourishing energies are attracted into you. The very act of listening or reading becomes a potent meditational experience when you allow yourself to be inspired and uplifted by it and teach yourself to move with the flow of love inherent in the images and ideas being placed before you.

This cannot be overstressed because of its importance! When you permit such feelings to wax strong in you they act upon you! They are nourishment for the tiny shoots of 'newly born' inner organs. In the language of Tarot, such feelings concentrate the energy received by the Magician of Key 1. They focus the power he draws down from above and direct it toward the tiny stirrings so that, like the flowers in his garden, they begin to grow.

As they do, as these slender first impressions of inner perceptiveness begin to multiply and increase in magnitude, a quality becomes strong in you that opposes doubt. There comes a time when nothing can ever make you waver for long from the firm conviction that the Human Spirit is immortal and that the Real Being within you is untouched by physical death.

REBIRTH AND IMMORTALITY: 5

Remember that the impressions are extremely subtle at first. In fact they are not noticeable at all in the usual way. Because of this it is easy to let a delicate feeling that is actually the beginning of seer-ship pass by you as illusory or of little consequence.

This is why patience is so necessary and attention so important. No matter how slight the impression may be that approaches you during periods of study and meditation, pause to acknowledge that you have experienced something unique and perhaps more significant than it seems to be on the surface.

Gradually, as you continue to receive and nourish subtle impressions in this way, your concept of the universe changes completely. You realize that the physically conceived world, by comparison to what is gradually revealing itself to you, is like the tiniest tip of an iceberg. The vastness of what exists beyond the outer forms of things staggers the consciousness when it begins to make itself known.

It should be taken into consideration also that inner experiences in the present age will not be exactly the same as those described in ancient books. Although our teachings have their origins in the distant past — 'at the beginning of the world' as the Fama Fraternitatis puts it — they have been brought up to date, adjusted as it were, so that they are in harmony with the type of inner experience appropriate for the New Age.

The capacity to receive revelations from the inner worlds, as you have no doubt heard, is a recovery of what was more generally present in all humanity during an earlier era. The current renewal must not be a 'going back to' but a 'going forward to'. It must unfold as a quality of insight that is fully in harmony with the alert, objective self-conscious level of mind, pictured in Tarot Key 1.

Compared to past ages, humanity today is highly developed in self-conscious awareness while inner perceptiveness has dimmed as a consequence. Its reawakening is now in order but blended with the capacities of the intellectual mind and the observations of the outer senses. Because of this the present era of spiritual revelation will be quite different from the former, rather instinctual awareness of the inner worlds.

In this new cycle of perceptiveness the inner checks the outer and vice versa, so that something finer and more comprehensive can take place. What has been developed through objective consciousness is able to give inner revelations — when they occur — a discerning quality and a potential for application to the outer world that was not possible in the past. On the other hand, the inner world that is gradually revealing itself provides another dimension of reality to what the physical senses alone can report.

The early effects of this new cycle awakening will usually show itself as alterations in your character before anything too recognizable

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in the way of inner perceptiveness is experienced. These alterations, which are imperative to right orientation and discrimination on the inner planes, can also give you encouragement in the early, seemingly barren periods of inner unfoldment. They are definite indicators of spiritual activity that is on the right track and progressing with as much speed as is commensurate with safety.

One such early indication of unfolding inner perceptiveness is a disinclination to be hasty about forming opinions or coming to important decisions. You will find yourself giving more thought to concepts, situations or the actions of other people before arriving at a final conclusion about them. Silence, in the face of things you used to freely offer your opinions about, becomes a new keyword.

On the other hand there are situations which require quick action or an opportunity for accomplishing something or aiding someone is lost. This is another matter. Then the ability to arrive quickly at a decision is equally a sign of the unfolding inner sensorium. You develop a sensitivity to the difference, a capacity to distinguish between situations where quick action is imperative and those where careful pondering will bring the best results.

The area that should reveal the most dramatic changes in your personality has to do with your attitudes and responses toward others. All of you have been spiritual aspirants long enough to be able to look back at least ten years to adulthood. In relatively long-range retrospect you will find transformations that are not evident at all if you look only from one day to the next.

Furthermore, it is not so difficult to be objectively honest with yourself when the actions are far enough back. At a distance it is much easier to admit to painfully evident selfishness, jealousy, envy . . . and all the rest . . . than it is when the situation is too close at hand.

This kind of objectivity in relation to your own personality is not possible until a certain stage of unfoldment has been reached. Consciousness of the Christ must have dawned within your heart before you are able to distinguish, with sufficient clarity, between activities that are expressions of the Higher Self and those that reflect the lower personality.

Until this has occurred, the veiling activity of the lower nature is not easy to detect. It has a strong tendency toward self-protectiveness in the not-so-admirable sense. It is able to come up with what seem on the surface to be perfectly logical reasons, excuses, rationalizations for the negative ways we feel and think and act.

In retrospect, when duly prepared as just indicated, you are able to see that most of these undesirable expressions have no real excuse at all other than your previously unripe state. We are not spared discomfort in this practice. We experience the pain of having to face up to actions that are quite contrary to the lofty way we have imaged ourselves.

REBIRTH AND IMMORTALITY: 5

We also have to recognize how guilty we have been of acts, thoughts and feelings that we have so often condemned in others.

Out of a willingness to be at least as severe in judgment of ourselves as we have been in the past with others, there comes a most encouraging experience. You realize that there has truly been a dramatic change in your general approach to life. The difference helps you to know that the Divine is working in you, transforming you, tempering you, reshaping you into a center of expression worthy of receiving light from Divine and Cosmic Beings.

From this practice many realizations unfold. The recognition is deeply impressed upon you that we are all easily lured into errors. One of the most helpful qualities to have developed in this search for personal truth is that of being able to see the humor in situations that are also serious. Key 15 is its Tarot image and, if you will recall, its Path on the Tree has a parallel position to that of Key 1.

The practice of bringing past imperfections up to self-conscious awareness has other purposes besides that of showing us how we have changed for the better. With a delight in the ridiculous, you should be able to work up a genuine appreciation for the cleverness your personality has shown in its determination to cover for itself. There is something positively ingenious about the alibis we dream up in order to avoid the truth.

If you take this view with great good humor, the momentum you have gained in the direction of self-honesty should carry you through to considering some of the not-so-encouraging traits that still remain. Furthermore, since you have become wise to some of the subtle ways the lower nature protects itself, you should be duly prepared to deal with the subtlest deceiver of all.

Unfair as it may seem, just as we are getting ourselves out from under the spell of one host of little devils — those self-protective imps that do not like to own up to anything distasteful — just as we begin to feel encouraged about ourselves and our progress, the Grand Deceiver makes his move.

He is the secret egotism that grows as we grow, unavoidably for a certain length of time. He waits to prey on the worthy, the admirable, the skillful and the refined. Unless you face up to his presence, he can creep more and more deceitfully into your nature. You must acknowledge him and, with the gift of laughter, keep him from pretending he is not there.

Then, with the true situation before you, the feeling for selflessness can be systematically cultivated. Within your heart is that Christ Being who is equally present in every human heart. These of His words should resound often through your thoughts so that they become increasingly meaningful to you: "I do nothing of myself; the Father within me He doeth the works."

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These words re-echo the truth that all those qualities that are admirable in you originate in Chokmah. Whatever you express of powers, skills and refinements came to you from others — either from those around you or as inspirations received in meditation. Ultimately their source is the Wisdom of Chokmah, sphere of the Supernal Father.

What has enabled you to receive perhaps a little more of wisdom than some others is no less a gift. It is the gift of clear transparency portrayed by the Magician. Up to a certain point in our unfoldment as a Human Spirit, the forces that grow us are unconsciously received. The Magician represents the stage in which self-consciousness becomes aware of the reception and by that awareness causes it to increase.

The more conscious you are of what is taking place within you, the more you can aid in its accomplishment. The position of the Magician exemplifies a comprehension of the truth that all glory comes, in the first instance, as the Grace of God, and that the capacity to receive it more abundantly is also a gift.

The grasping of this truth is of great importance to you as you approach the New Age cycle of awakening to the Inner Worlds. Clear objective consciousness is essential to its fulfillment but it must be accompanied by a just as clear realization that even the power to be aware is not a personal possession.

Everything depends on the degree of selflessness, beneficence, lovingness and feeling of kinship that you have unfolded. These qualities are as a shield of protection against the delusions that egotism can make you susceptible to on the Inner Planes. They prepare you to accept any remaining egotistical tendencies of personality — which appear before you objectively — as something that needs further attention in order to bring the garden of the Human Spirit to its fullest beauty and perfection.

TECHNIQUE

Have the Tree of Life before you plus Tarot Keys 1 and 15. Follow the instructions outlined in Lesson 4, including the meditations, up to the place where you visualize the vibrating light descending simultaneously from Kether and Tiphareth into the Paths of Aleph and Nun.

Instead, this time visualize the spiraling light descending from these two Sephiroth, but entering into the Paths of Beth and Ayin. Intone Beth on the note E and Ayin on the note A. Then give this meditation:

"In the Path of Beth the Indivisible One originates the idea of many-ness. In Tiphareth that idea becomes manifest as the many-faceted Human Ego. Reflected into Ayin, manyness becomes the means through which the discriminations of Hod unfold and add their glory to the Ego within the heart; "

Visualize the spiraling light from the Paths of Beth and Ayin entering into the spheres of Binah and Hod. Feel these two Sephiroth as vibrating together, then intone the Divine Name Elohim Tzabaoth which links the Sphere of Understanding to the Splendor of Hod below.

Return the focus of your attention to the sphere of Tiphareth. Intone Yeheshuah once again and then, from the heart center, feel light emanating the directions of space.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Six

(from the transcripts of class lectures by Ann Davies)

Among the 22 letters of the Hebrew alphabet, seven are called double letters. To them are assigned the seven Inner Holy Planets and seven pairs of opposites. The letter Beth, attributed to the Key we are presently studying, is one of these. To it are assigned the planet Mercury and the pair of opposites, Life and Death.

As you can see, this pair of opposites is quite pertinent to our general subject matter. Its assignment to Key 1 indicates that a relationship exists between the major attributes of this Key and the two greatest mysteries of existence . . . the nature of life and the nature of death.

Let's briefly review Key 1 in preparation for receiving whatever light it can shed on these mysteries.

Mercury, the planet assigned to Key 1, is the messenger of the gods in mythology. Our self-conscious mind, by association, is indicated as being such a messenger — as being the means through which higher wisdom is transmitted to the foundation of personal knowledge in subconsciousness.

In the early stages of spiritual development these transmissions are received indirectly. That is, they are received through the study of occult knowledge such as you are given in these lessons. Particularly helpful in preparing you for direct receptivity is the careful study of accounts given by those who have experienced them. By studying such accounts — and it is my privilege to share what I have experienced with you — and attempting to feel the subtleties expressed, you begin to unfold discrimination, a most important faculty in relation to psychic and inner plane perception.

In the language of Tarot you are presented with the Sword of Zain, emblem of discrimination that is portrayed by Tarot Key 6, astrologically assigned to Gemini, ruled by Mercury, Key 1.

Through this link Key 1 is shown to represent the discriminative faculty as well as that of self-conscious attention. These two primary self-conscious powers, discrimination and attention, go hand in hand. Attention is really the only means through which discrimination can be developed in any area of knowledge or skill. It is the fruit of detailed works. Discrimination, in its turn, is just as essential as attention. Without it the capacity to focus attention can be dangerous. What you concentrate is a real power! Unless discrimination is developed along with the accelerated capacity to concentrate such power, the result can be fanaticism and the multiplication of error.

In order to have discrimination as an active faculty during Inner Plane investigations, it must first be developed self-consciously. By

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practicing it in all fields of knowledge and daily activity, a subtle, sensitive feeling for the truth is unfolded within you. Then, by giving your attention to specific accounts of inner plane phenomena and experiences, your skill in discerning truth is able to work itself into these areas of knowledge as well.

In giving attention to such accounts you learn to be alert to the differences that hold sway on the various planes. The way you arrive at conclusions regarding inwardly perceived phenomena is essentially different from the way you arrive at those related to the outer world. The point of reference is altered so that the same standards simply do not hold true. You would not be able to judge correctly unless you were duly prepared to do so.

Entrance into the world of astral images, for instance, can give us truth so long as the reflective quality of its images and their susceptibility to influence is rightly understood. When such things are taken into consideration you are able to follow an image up to its originating source where any distorting influences under which it is burdened no longer exist. We will consider the perception of astral impressions in more detail as we proceed with these lessons. Right now we want to continue relating the preparation for correctly perceiving them to the meanings of Key 1, keeping in mind that we are working toward receiving new insight into the pair of opposites, Life and Death.

Besides the faculties of attention and discrimination, Key 1 also portrays the magical power of self-consciousness to effect transformations in the various fields of manifest existence. What we know as the Law of Suggestion — attributed to Key 8, which bears the same color as Key 1 — states that a hierarchy of descending influence exists in the Cosmos . . . an influence that is continuously in operation and is the basis of all the transformations humanity makes, whether we call them magical or not. Everything of artistic, cultural and scientific development in the world is a manifestation of this law.

The way it works in more personal circumstances is usually not so beneficial. This is because of the distorting, conflicting influence we, ourselves, have on the levels of consciousness below us. By giving the burden of our attention and devoting most of our thoughts and images to material needs and desires (I am speaking of humanity in general on this), we go against the goals of the Divine Being within. Thus we fall prey to a continuous conflict between our higher ideals and our daily activities.

This conflict can only be resolved by getting into harmony with the higher, because it is the truer. Never can anyone find peace, no matter what manner of outer riches he manifests for himself, so long as he continues to delude himself as to what is really important.

Stated symbolically, the Magician within you needs to grasp the purpose of the garden he is tending so that its flowerings can be brought into harmony with the true goals of incarnate life. In order to accomplish this, the hidden forces through which transformations are effected

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— the forces which we naturally rule — must first be directed toward the personality levels of the Human Spirit. These levels must surrender to the higher rulership of the Ego in Tiphareth and yield the fruits of their labors to its beneficent direction.

Key 1 is the same color as Tiphareth, indicating that the sixth Sephirah is the rightful center from which the magical power of self-consciousness should be utilized. It is here that the Inner Christ awakens and instructs you in the higher goals of humanity. In this relationship the garden becomes the level of personal mind, with the roses symbolic of the desires and feelings of Netzach and the lilies representative of the intellectual and reasoning capacities of Hod.

The self-conscious ego, thus awakened to the true goals of humanity, becomes a transparent mediator for superior powers. These are first directed toward finishing the perfection of the garden so that the major portion of its thoughts, feelings and imagery are given over to concerns that have a meaning for all humanity. As these transformations accelerate, you will find you no longer give much attention to things that have only a transitory personal value.

The Path name, Transparent Intelligence, offers us some further insights into Key 1 as the 'preparer of the pathway into the beyond'. In Hebrew it is בְּהִיר , bahir, 217, which is the value also of אֵיר , air, relating to Key 0 and Kether. We discussed these linkages in an earlier lesson from which, you should recall, the Paths of Aleph and Beth were indicated as being extensions of Kether, as outpourings of Its Will and of the generative power required to manifest that Will in outward expression.

The Path of Beth portrays that Will in relation to human self-consciousness. Humanity is destined to act as a transparent channel through which the Supernal Being can carry out, from unique and varied centers of Its Selfhood, further developments in the Cosmos.

Through the connection between Key 1 and Tiphareth this goal is indicated as coming into expression in Tiphareth which is also a direct emanation of Kether. As the Central Ego becomes such a center for Kether, the two Paths which emanate from it — Nun and Ayin — come into relationship with the two paralleling Paths above — Aleph and Beth — and partake of their Supernal Will and Power.

The Path of Nun most certainly partakes of generative power, connected as it is with both the creation of the physical body as a vehicle of life and with its death. The Path of Ayin is called the Renewing Intelligence, indicating generative power also. Through these two Paths the Magician performs his works of power, renewing the mind and transforming the desires into harmony with their highest destiny.

What is that destiny? Let's quote from the ancient text on the meaning of the 32 Paths of Wisdom. Of the 12th Path it is said, "It is called the Intelligence of Transparency because it is the image of those

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wheelings of Gedulah which are the source of vision in those who behold apparitions."

Gedulah is another name for Chesed, the sphere of higher memory, of beneficence and of the completion of the Egoic Triad. As the transparency to higher powers, expressing from Tiphareth, pours its illuminating light into the Paths of Nun and Ayin, the personal transformations that occur in Netzach and Hod are reflected upward as it were.

They make possible the completion of the Egoic Triad which is consummated in Chesed. When this has occurred, cosmic memory begins to open to you. You are able to come into alignment with the 'wheelings of Gedulah' which are the remembrances of past cosmic cycles through which humanity has unfolded toward the culmination of its destiny as a fully conscious channel for the Indivisible One.

The capacity to remember in this way brings deep, compassionate feelings with it as you become fully conscious of the real kinship that exists between all human beings and the unitary goal that we share one with the other.

Through this openness to cosmic remembrances the means is presented whereby you can complete the necessary transformations in Yesod. These are the deep, past-incarnational, genetic and racial memory patterns that must be completely purged of the errors that they hold. Chesed and Yesod have many relationships which have often been pointed out in these lessons. This is one expression of them. The consciousness that ascends to the heights of Chesed builds the attainment in to the Foundation of knowledge in Yesod.

Let's return to the text on the 12th Path. The reference to Gedulah, as we have seen, is related to the Grade of Exempt Adept. This title is expressive of liberation from the Wheel of Life and Death. In the text, the 'wheelings of Gedulah' are linked with the capacity to behold visions and apparitions. Through the relationship to Key 1 Mercury is indicated which, as an Inner Holy Planet, is the Third Eye whose opening enables you to see clairvoyantly.

When preparation for seership is as we have been describing it, you see with both clarity and truth. For you, the pair of opposites, Life and Death — as most people think of them — loses its meaning entirely. The inner worlds into which you have been admitted confirm absolutely that existence continues apart from the physical body. Those who have left this plane are received into the next and continue their conscious existence.

What becomes clear to you is the ingeniousness of the coupling of the pair of opposites, Life and Death, with Key 1, emblem of attention. That is what they really signify — a change in the focus of attention from one vehicle of the always existent sixfold Human Spirit to another. The focus of attention is all that is altered. When the sun of consciousness sets in Malkuth it dawns in the sphere of Yesod.

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TECHNIQUE

Have before you Tarot Keys 0, 1, 13 and 15, together with the Tree of Life diagram. Ponder these for a few minutes and then establish the visualization of yourself as one with the Tree, the way we outlined it in Lesson 2. Visualize it with all its spiraling movements. As we continue we are going to combine Tarot imagery with the Tree visualizations.

After establishing yourself as one with the living Tree, focus attention on Kether, the Crown of white light above your head. Intone Eheyeh and then let your attention flow with its spiraling White Brilliance into the Path of Aleph which connects with Chokmah.

Centered in the Path of Aleph, transform yourself into Key 0! Back yourself into it and become its central figure! Be attentive to details. See yourself on a mountaintop overlooking a vast valley. See the wreath and feather on your head, the white rose in your hand, the wand and wallet over your shoulder, the design on your tunic, the dog that is accompanying you. Even more important, bring as vividly to consciousness as possible the feeling of enthusiasm for adventure and of confidence in existence that we associate with Key 0.

Now, with the image established, intone Aleph on the note E and give this meditation:

"I am the Eternal One . . . never was I born; never shall I die! I go from mountaintop to valley depth. In the valley I absorb beauty of detail. Then I reascend the mountain toward a higher peak. I am the joyful adventurer traveling toward the destiny that is my divine birthright."

Return your attention to Kether. Intone Eheyeh again and this time follow the spiraling flow of light as it descends from the Crown above your head into the Path of Beth which connects with Binah. Now transform yourself into Key 1! Become the Magician in all its details! Feel the energy from above entering the wand you hold, pouring through you and filling you with strength of attention, with discrimination and with power to transform!

Now feel it entering your pointed left finger which is directing the energy toward the garden below, directing its strength, discernment and transforming power toward perfecting your life of thought and feeling and desire.

Proceed by intoning Beth on the note E and giving this meditation:

"I am open and transparent to that which is above! In reverent surrender I become the instrument through which the garden of Adonai becomes more beautiful with each passing day."

Return the focus of your attention to Kether but this time simultaneously give attention to Tiphareth near your heart. Intone Eheyeh and chant these Divine Names, visualize the alignment one to the other. As you until you are centered within it, visualize the sphere of Tiphareth expanding

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Then become the Magician again, in Tiphareth, receiving from spheres above and directing to spheres below. Visualize the power you receive from above as descending through you into the Paths of Nun and Ayin which connect with Netzach and Hod and which parallel Aleph and Beth above.

Intone Yod Heh Vav Heh Tzabaoth in recognition of the link that exists between Wisdom and the sphere of desire. Then intone Elohim Tzabaoth in like recognition of the link that exists between Understanding and the sphere of intellect.

Return to the vision of yourself as the whole Tree but continue giving the focus of attention to Tiphareth by once again intoning Yehe-shuah. From its center of mediation, feel your heart swell with the strength of love that has intensified there. Then direct it outward as a blessing and benediction to all things and beings in all the worlds of the Cosmos.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Seven

(from the transcripts of class lectures by Ann Davies)

At the close of the last lesson we were considering attention, an attribute of Key 1 as indicative of the same basic principle that expresses through the pair of opposites, Life and Death. We can profit by continuing this discussion a bit further.

The giving of attention corresponds to the life principle. Whatever we direct our attention toward not only comes alive for us but we actually add to its livingness. We increase its power to continue expressing outwardly. Conversely, inattention corresponds to the death principle. What we know nothing about with the conscious mind does not exist for that level of mind. In general it is caused by insufficient interest or capacity and manifests as ignorance in various fields of possible human knowledge. When quite pronounced, it is an expression of the unevolved and will be corrected eventually by the reincarnating ego.

But there is another side to it. Attention can be deliberately withheld as a very beneficial expression. We can use the death principle to kill off habit patterns or automatic responses that are undesirable and inhibit the purposes of the higher ego. By expressing a habit, it should be realized you are giving attention to it whether it is done consciously or not. By withholding attention deliberately, we cause the pattern to die out.

First it has to be disturbed — roused out of its inertia — by acknowledging that we have it and that it is undesirable. Then, by formulating a strong intention to do away with the destructive habit, we can begin the magical work of transferring its energy into a more constructive expression. An example of this is the one we gave in an earlier course regarding the transmutation of a tendency to feel impatience whenever we were forced to wait. By bringing an inspiring image before the focal point of consciousness each time irritation began to develop, we learned to transform irritability into inspiration.

There is another aspect to the withholding of attention that is particularly important as a preparation for inner plane awakening. It is the practice of deliberately withholding attention from influences that we do not wish to have impress our consciousness. Some of these affect us because we allow them to idly draw our attention to them, because it is the easiest thing to do.

The obvious example of this is the way we give semi-attention to advertising commercials. The truth is commercials are designed so that they affect us even more when we suppose we are ignoring them. That simply leaves us wide open on the subliminal level.

What we are speaking of is quite a different thing than just not paying attention. To deliberately withhold attention is a dynamic act initiated by the self-conscious mind. It takes the same kind of dedicated

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practice that the development of any skill takes. To really close out — at will — any influence, impression, sight or sound that you do not wish to have register with you requires a definite plan persistently carried out.

Because the forms of commercial influence we just spoke of are so prevalent and mainly offensive, they can be put to good use for carrying out our practice. One such plan is similar to that whereby energy is transferred from an unwanted to a desirable habit. For it, you need to have ready a creative project that requires your dedicated attention. Becoming a Tarot Key or the Tree of Life, as we have been envisioning it in our Techniques, is very effective for this.

To carry out the practice, begin with an act of intention. Intend that you are not going to be affected by a particular influence — a commercial, in our example. You then deliberately expose yourself to commercials while, at the same time, you focus your attention as completely as possible on developing the image of yourself as a Tarot Key.

When you formulate the intention, bring to mind the truth that the will-force you are focussing is, as the Magician pictures it, superpersonal in source. You do not depend on the nonexistent personal will. You make yourself a transparent channel for the Will that originates in Kether and becomes concentrated in the Path of Beth.

The possibility of developing this total oblivion to the things that come to you through the outer senses is something you have undoubtedly experienced more than once. Recall some time when you were so absorbed in meditation, or even in reading a book, that you were totally unaware when someone entered the room or spoke to you. The primary difference with our practice is that you make it conscious and intentional. Eventually, when it becomes a skill, you will not necessarily have to give your attention forcefully to a particular technique in order to reject an influence.

If you are truly persistent, the results of this practice create what can be called a guardian at the portal of subconsciousness that rejects all influences and impressions unless you have consciously decided to be open to them. This control is an important part of your preparation for inner plane awareness. As the Mercury center or Third Eye begins to open, the inner sensorium brings you impressions of astral images and reflections that are not immediately recognizable as to their source. The capacity to reject influences until you understand them guards you against being deluded by error.

The inner discrimination here indicated is portrayed by Key 6 of Tarot, a Mercurial Key. The woman, representing subconsciousness, has been released from the usual physical sense limitations but she has been placed under the guidance of the Angel. It is of great importance to be under spiritual guidance while you are gaining right orientation in relation to astral visions and impressions.

The Key 6 Angel is Raphael, the Healer. He is the Higher Self in its function as regulator of what is to be received. Influences are

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checked, as it were, to see whether or not they are 'healthy' for you; that is, whether or not they are in harmony with higher truth. The habit pattern developed by you through the practice of withholding attention, as described above, provides Raphael with an essential tool for exercising this discriminating check on influences that approach you from the inner realms.

Note that the Path of Key 6 links Neshamah — the Divine Soul in Binah and source of the highest intuitional guidance — to the 'I' consciousness in Tiphareth. The Angel of the 17th Path discerns the validity of what is taking place around you in terms of that high guidance. Although self-consciousness and its attributes are particularly portrayed by the Magician, in a broader sense the entire Human Spirit from Chesed to Yesod is portrayed. That Sixfold Ruach, centered in Tiphareth, is protected by linkage with Neshamah from accepting any serious delusions, no matter which of its vehicles you may be receiving impressions through.

With the guidance we have just been speaking of established, your inwardly opened vision becomes the avenue through which your concept of life and death changes entirely. You become fully aware of the fact that death, as most people think of it, is a complete delusion. For you the terms Life and Death indicate the alternate shift of attention from incarnate to discarnate existence. Relatively early in spiritual unfoldment the opened inner vision reveals the truth that those who die on the physical plane have simply shifted their focal point of awareness to another plane.

You realize also that the Astral Plane which 'receives' those who no longer have a physical body is even now a part of you. It is that aspect of you attributed to Yesod on the Tree of Life. You perceive that it always exists in you in the same way that memories exist, even though you are conscious of them only when you call them to the center of attention. This relationship between memories and the plane of existence that becomes central when we drop our physical bodies is shown Qabalistically also. To Yesod memory is attributed along with the Astral Plane and subconscious activities in general.

The idea that perceptions on the plane related to Yesod reveal a truer picture of the pair of opposites, Life and Death, brings us indirectly but significantly to the other Tarot Key ruled by Mercury. It is Key 9, related to Yesod by its Tarot number and to Key 1 through Mercury, which both rules and finds its place of exaltation in Virgo, astrologically assigned to Key 9.

Yesod, as a Grade of Initiation, is attributed to Da'ath, knowledge. It is called the Foundation of knowledge because its retaining capacity allows the evolving Human Spirit to accumulate knowledge until the Mountaintop View of the Hermit is attained. Through the letter Yod, the Hermit is related to Chokmah, Supernal Wisdom. The link with Yesod also, emblem of practical knowledge derived from incarnate existence, indicates that the Hermit is one who is able to receive the highest abstract wisdom and shape it into forms that relate to life on the physical plane.

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This same concept can be arrived at by a consideration of Virgo qualities and their importance to the performance of the Great Work. The selective, carefully detailed, laborious assimilation of knowledge attributed to Virgo as a mental type builds up a refined Foundation of knowledge that is able to unite with the abstractions of Supernal Wisdom and bring them down to earth.

On the Tree of Life, Key 9 is the 20th Path of Yod, called the Intelligence of Will. Yod relates the Hermit to Kether, Primal Will, as well as to Chokmah, Supernal Wisdom. This Path of Will is associated with the exaltation of Mercury. The Magician's focussing of will-force through an act of attention is here indicated as finding exalted expression when it is used to receive through this Path which joins Chesed to Tiphareth, the sphere of Cosmic Memory and Divine Beneficence, to the sphere of the incarnate Ego in Tiphareth.

Note that this links the central Sephirah of the Human Spirit to its highest sphere in Chesed. Through it the image-making faculty of the Ego is able to share in the Cosmic levels of memory, a capacity associated with the Grade of Exempt Adept. From this sharing, principles are revealed that have to do with the establishment of sequence, inter-relationship and measurement which the Life-power wrought out in past cycles of its development of form. These become intelligible and applicable to the present by their passage through the 20th Path with its linkage to the practical side of knowledge and wisdom.

When the opened 20th Path brings remembrance of former cycles of earth development to the individualized ego it brings recollections of past incarnations also. Your existence in those past cycles is recalled in a manner that is meaningful to your continuing spiritual development and to your work of service for the world. Unless the Path of Yod, with its qualities of selectiveness, studiousness and dedication to truth and service, is the avenue for such recollections, they can be delusory and fraught with error.

Most important of the qualities indicated by the Path of Yod are those which show a mingling with the qualities of Chesed, with the all-embracing beneficence that makes service to others and reverence for life the primary motivation in everything you do. These are the qualities which purge the Human Spirit of any remaining tendencies to selfishness or egotism.

When such tendencies have been mostly eliminated your remembrance is cleared and becomes the Pure Intelligence. By the link that exists between the Path of Yod and Yesod, the openness of the former indicates that the latter is of a high quality of purity and truth. By the link that exists between Chesed and Yesod receptivity to the former indicates that the latter is illumined by its higher corollary.

Yesod, as we know, is linked to the Astral Plane where higher abstract concepts are clothed in imagery and form. When it is cleared, as indicated, what you receive in flashes of ecstatic but momentary

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revelation is able to be retained on that level practically undistorted so that you can recollect it at leisure and thereby derive inspiration after inspiration from it.

This is the way that revelations that come as flashes of light from higher spiritual worlds are developed. You receive in that flash only a germ but by a kind of careful detailed recollection it can be grown into a major concept of universal truth.

TECHNIQUE:

Have before you Keys 1, 6 and 9 besides the spiraling Tree of Life Diagram. Ponder these for a few moments and then develop the visualization of yourself as one with the Tree in the manner already outlined.

For this Technique we will consider The Magician as the focal point of consciousness centered in Tiphareth. Therefore, after establishing the Tree image, visualize the yellow sphere of Tiphareth expanding until you are centered within its vibrating yellow globe. Intone Yeheshuah and then develop the image of yourself as the Magician centered within Tiphareth. In this position take note of the five Paths above you that directly ascend from Tiphareth and also the three Paths below you that directly descend from Tiphareth.

Give attention to the wand you are holding in your right hand. Visualize it as receiving energies from the five Paths above you. Visualize this reception in a general way for a few moments and then give your attention particularly to the Path of Zain. Feel its vibrating orange light entering your wand and filling you with its qualities. As you do this, visualize also the Sephirah Binah from whence it originates. Intone the Divine Name Elohim and then give this meditation:

"Through the instrumentality of discrimination developed in this world, I have fashioned a channel through which Neshamah guides me and illumines me with Her Divine Understanding."

Next, give your attention particularly to the vibrating yellow-green light spiraling into your wand from the Path of Yod. Note above you the sphere of Chesed from which it originates. Intone the Divine Name Al and give this meditation:

"Through devotion to truth and service I have opened the Path of Will! From it I receive the Wisdom of the Ages and shape it into knowledge that harmonizes with the present."

Now, still imaging yourself as the Magician, give attention to your pointed left finger. Through it you give direction to those forces received from above, channeling them into the Paths of Nun, Samekh and Ayin for impact on the three Sephiroth of personality below. As you visualize this receiving and directing, intone Yeheshuah once again and then give this meditation:

"Through the Transparent Consciousness dwelling in me, Divine Light enters from spheres above and flows into spheres below. May that Higher Light flowing through me multiply and extend Itself for the Glory of the Most High."

Finish in the usual manner. ##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Eight

(from the transcripts of class lectures by Ann Davies)

In the sequence of Tarot, the High Priestess, Key 2, follows after the Magician. She is subconsciousness to his self-consciousness . . . she is the Garden becoming ever more beautiful as he becomes more receptive to the Divine levels above.

The reception, however, takes place through her instrumentality. The Magician is really the Higher Self who both includes and transcends the personal divisions of consciousness. Actually the High Priestess is also the Higher Self — turned inward. As Key 6 portrays, the personal divisions of consciousness must interact harmoniously in order to become agents of the Higher Self. The office of the objective mind is to initiate the gathering of knowledge through the outer senses. The subconscious mental faculties then develop that knowledge to the point where the inner consciousness is prepared to receive higher inspiration with discrimination and comprehension.

Key 2 portrays our inner faculties. Chief among these is memory, represented by the scroll. On its outer levels that scroll holds the ordinary powers of memory but its deeper levels include past cycles of universal unfoldment and past incarnations which you, as an individualized Human Spirit, evolved through during those periods.

Recollection of this depth is really a union. Your individual consciousness becomes capable of uniting with higher conscious Beings, so that you share in their recollections of universal processes — potentially all the way back to those that brought Adam, Generic Humanity, into manifest existence. This relationship between memory and union is indicated by the Path of Key 2. It is called the Uniting Intelligence and is the link between the indivisible Self in Kether and the One Ego of all humanity in Tiphareth. This high place for the High Priestess gives a hint of the exalted knowing that becomes possible through deep remembrance.

The scroll unrolls its deeper levels to you when you are duly prepared to read them. Without preparation the inner 'script' can appear before you but it would be like trying to read a book written in an unfamiliar language. You might be able to guess at some of its meanings but the margin for error would be great indeed. The correct 'reading' of this great source of knowledge, which is sometimes referred to as the Akashic Record, does certainly require more of you than learning to read a foreign language but what it requires you have already been preparing for throughout your many years as a spiritual aspirant.

Chief among the requirements is a sincere dedication of all that may be revealed to you and of any powers that may unfold within you to the service of humanity. Such a dedication, which expresses itself in the way you feel and act toward others, shows that you understand the purposes of Initiation. It places you in the condition of mind and heart through which you can receive guidance from the Masters and Adepts of the Inner School. That guidance cannot be received by any who seek inner knowledge for selfish reasons. Without that guidance you would surely go astray!

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With this dedication, combined with persevering and sincere effort, you build a foundation of knowledge that is capable of uniting with Supernal Wisdom. It is built by combining outer knowledge of physical processes and activities with knowledge of the Spirit. The subconscious faculties of correlation, association, augmentation accomplish this uniting and build up a concept of the universe that is in harmony with those established through natural scientific methods and yet is open to receive from beyond its limits. Such a concept acts like a magnet to higher wisdom.

This idea is indicated in Key 2. As a Priestess the central figure portrays a guide to spiritual awakening. She is seated on a cube of stone, emblem of physical plane truths and thereby indicating that these are the necessary basis of — and not at all inimicable to — the reception of truth from higher planes.

Astrologically Key 2 is the Moon. All the subconscious faculties and powers we have been considering are attributed to that luminary in Mythology and Ancient Occultism. Its reflectiveness and rhythmic movements link it to the human mental activities that go on below the surface of waking awareness. On the Tree of Life these are attributed to Yesod, the Foundation of Knowledge which is the sphere of activity for the Moon.

As a division of the Cosmos, Yesod is attributed to the Astral Plane. This is the plane of the shapable, formable, flowing substance through which all the associating, correlating, interacting influences of consciousness takes place. In Key 2 the liquid, blue flowing robes of the High Priestess are emblems of it. Her robes are said to be the source of every pool, stream, river and waterfall in all the Keys that follow.

This flowing, impressable substance is the very material out of which our thoughts, feelings, imaginings and remembrances are shaped. Through the unfolded inner sensorium we become directly conscious of the activities that take place within it. We are shown the form aspect of what — from the point of view of ordinary waking consciousness — we have considered to be subjective abstractions. Feelings, habits, memories, imaginings have an objective appearance when viewed from this inner level. Many things become clear that help you to complete the transmutation of the level of consciousness which coincides with the Pure Intelligence on the Tree of Life.

What you become directly conscious of is the palpability of strong feelings. You have considered this often but when you experience it from this inner vantage point, you know! Feelings have objective reality on the Astral level and the injuriousness of hate in all its many forms and degrees becomes very apparent to you. This develops a strong determination in you to rid yourself of any remaining tendencies of that kind. You see that even the so-called mild forms of antipathy such as resentment, hurt feelings, irritability, impatience, criticalness, add strength to the hostile feeling forms and therefore aid in their perpetuation.

But the inner perceptiveness also reveals the beneficent effect of the opposite type of feelings. You see what love can do . . . how it heals

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and soothes and shapes the Astral substance into forms that are light-filled, consoling, encouraging, inspiring — forms that attract the cleansing, beautifying forces which clear and purify the automatic level of consciousness. They purify it, not just for you, but through you for others, because we all share in the flowing stream of subliminal mental activity.

When we experience the tangible reality, the actual substantiality of beneficence, we see how we serve the Light very productively by allowing this substance to multiply within us, to saturate our feelings and emotions with its uplifting, joy-inspiring influence and then, by pouring it out — consciously and deliberately — into the stream of shared consciousness so that it multiplies there.

This is the L. V. X., the Light in Extension that you have heard about often in these lessons. As it multiplies and strengthens the forces of beneficence in the stream of shared consciousness, the forms of error that are in it are gradually purged out by the natural dominion that truth and love have over lies and hate.

What occurs is that the strengthened vibrations of beneficence help those in whom such feelings have perhaps become buried under insecurities, fearfulness, self-doubts, to more easily rise to constructive feelings again. Every kindness we project into the undercurrent of human consciousness makes it easier for another human being to give expression to his higher nature which, in essence, is Divine!

By thus contributing to the reshaping of forms in Yesod, that level of you becomes more and more a Foundation upon which Supernal Wisdom and Understanding can converge. As a Grade of Initiation, Yesod has the Hebrew name of בעל הדעת, Baal Ha-Da'ath, Master of Knowledge. What you developed in that Grade in the last course of lessons is the basis for further developments related to Key 2 and Yesod, its sphere of activity, in this present course.

In the Book of Concealed Mystery it is written, "Father and Mother are perpetually conjoined in Yesod but concealed under the mystery of Da'ath." Da'ath indicates knowledge through union and we have already considered how union with higher beings is needed in order to 'read' the deeper levels of the scroll of remembrance with comprehension and discrimination.

The idea of Father and Mother conjoined in Yesod expresses the truth that all the vital life of nature — the soul of it — that expresses in Yesod is a union of Chokmah and Binah. It is a union of the soul quality, whose highest expression is Neshamah situated in Binah with the Life-force, which is attributed to Chokmah. The consciousness quality of Yesod, called the Vital Soul, expresses this union. The Divine Name for Yesod, Shaddai El Chai, expresses it also. Neshamah is called the 'inspiration of the Almighty'. The word 'Almighty' is Shaddai. Chai in this Divine Name, as we have already seen, is assigned to Chokmah.

To experience the living soul in all things is to become open to the Yesod level. To comprehend rightly what you are experiencing, however,

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requires that you first establish a link between the Egoic Center of awareness in you in Tiphareth and the Supernal pair on Their own level.

This linkage we considered in the lessons on Key 1. When the Magician, emblem of focussed attention and of transparency to higher spheres, is centered in Tiphareth, the opening of the two Mercurial Paths, Zain and Yod, takes place.

Recall that through the Path of Zain you opened yourself to guidance from Neshamah, which means that you are overshadowed by the Elohim of Binah and partake of Their Understanding of all things. Through Yod, the other Mercurial Path, linkage is accomplished with Chesed, the sphere of higher memory which is also the receptacle of Wisdom from Chokmah, the Sephirah that is directly above it on the Tree.

This 20th Path of Yod is particularly significant in relation to preparation for receiving and interpreting the cosmic levels of memory as well as for rightly comprehending the soul level in Yesod when that sphere is revealed to you through the opened inner senses.

As we noted in the last lesson, Key 9 is related by Tarot number to Yesod. It represents a Foundation of Knowledge capable of acting as the link between your center of consciousness in Tiphareth and the Cosmic frequencies of memory in Chesed. To act as such a link, it must be a knowledge 'edifice' built with the selectiveness and assimilated with the thoroughness related to Virgo. It is such a Foundation that is able to act, in the Path of Yod, as an interpreter in practical terminology of abstract Cosmic principles entering from Chesed above.

Like Yesod, Key 9 is expressive of the united Father and Mother principles. The letter Yod is that of the Father and indicates, in this Earth Path, the practical aspects of Wisdom that are assimilated through the physical senses and form the base upon which you can unite with higher Wisdom. Key 9 is related to Binah through its astrological sign name, Virgo, which suggests the 'forever pure and undefiled' Neshamah. In this merging of Chokmah and Binah we see that the Path of Yod suggests Da'ath also, giving it another link with Yesod.

The Virgin concept is also suggestive of Yesod in relation to its Path name — the Clear or Pure Intelligence. It is the purified Yesod that acts in the Path of Yod. The virgin idea is further associated with Key 2. As the virgin High Priestess, she is another representative of Neshamah, the 'forever pure' Divine Soul.

This brings us to the Path of Gimel to which Key 2 is attributed. Like Yesod and the Path of Yod, it reveals a union of Chokmah and Binah and a linkage with Da'ath. By its Tarot number, 2, and its letter name, Gimel, גימל, 73, it is linked to Chokmah, חכמה, also 73. Often Gimel mirrors Kether to itself.

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and soothes and shapes the Astral substance into forms that are light-filled, consoling, encouraging, inspiring — forms that attract the cleansing, beautifying forces which clear and purify the automatic level of consciousness. They purify it, not just for you, but through you for others, because we all share in the flowing stream of subliminal mental activity.

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Yet at the same time the picture of the central figure, the value of the single letter Gimel — 3 — and one of the titles for the High Priestess — Chief Feminine Elder — are representative of Binah and the feminine principle in general.

Recall further that Da'ath, knowledge, has its highest placing on the Tree at the point where the Path of Daleth — through which Chokmah and Binah continuously interact — crosses the Path of Gimel. Da'ath is also indicated by the point where the Invisible Path that links Chesed to Binah crosses the Path of Gimel. This placing forms the highest point of the Hexad of the Human Spirit which symbolically represents the ascent of the Ego in Tiphareth to receive illumination simultaneously from the three Supernal Sephiroth above.

What is received in such a Union with the Supernals is impressed in Yesod so that it can be retained for you. The experience itself may only last for a moment of time but what can be extracted from it in wisdom and illumination can go on for years. Inspiration after inspiration can rise up from the seeds that were planted. In the next lesson I will tell you of such an experience that I had to help illustrate how this principle unfolds.

TECHNIQUE

Place Key 2 before you along with the spiraling Tree of Life Diagram. Ponder these for a few minutes and then establish the Tree image in all its details. When you have become one with the Tree, as described in earlier lessons, focus your attention on the Supernal Triad, intone the Divine Names Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

"Oh Thou, Supernal One in Three! Truly art Thou exalted above all Heights! Yet art Thou also the Being, the Life and Soul of all the Worlds below."

Focus your attention next on Yesod, the violet Sephirah in which the Moon finds its sphere of influence. Intone Shaddai El Chai and give this meditation:

"Thou art the sphere that holds all that the world has become in Thy never-failing remembrance. For those in whom the inner Light is beginning to shine, Thou becomest a Mirror reflecting the Supernals, Who art Thy true Source."

Next, focus your attention in Tiphareth; intone Yeheshuah and give this meditation:

"Thou, Oh Central Christ, guide my vision as it turns inward. Guide it so that I may see the inner worlds as a transparent vessel of Thy Will."

Next, visualize yourself centered within the Path of Gimel, poised between the White Brilliance of the Crown and the Golden Beauty of Tiphareth. Then become the High Priestess in fullest detail! See the silver Moon crown upon your head, the flowing blue robes coruscating like a waterfall from your lap. Note the scroll you are holding and the cube upon which you are seated. When the image is vivid and complete, intone

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Gimel (Gee-mal) on the note G# and give this meditation:

"Oh Thou, ruler of the worlds within, I see Thee in Thy original clarity . . . a pure essence that is the soul of love. "

Return the focal point of consciousness to Tiphareth; intone Yeheshuah once again and visualize golden light pouring out in all directions from the heart center, a light that is filled with the quality of beneficence we are learning to receive and to project.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Nine

(from the transcripts of class lectures by Ann Davies)

As the Virgin High Priestess, Key 2 portrays the purified Astral body or subconsciousness. The Path name of Yesod, Clear or Pure Intelligence, refers to this same condition of freedom from distortions and impurities. Both Key 2 and Yesod, related to each other through the Moon, are related to Da'ath also, the word that means knowledge gained in union . . . knowledge that fructifies, that has in it the potentiality for development and increase. What is implied here is that it is the transformed Astral body that actually receives the seed of Supernal Wisdom.

As indicated at the close of the last lesson, Higher Wisdom enters at the Da'ath point of the Hexad of the Human Spirit. It is received when the Ego, represented by the focussed and transparent Magician, is able to ascend to that point from Tiphareth. There, in union with the Virgin High Priestess, the conditions are met whereby the Human Spirit receives a seed of Supernal Wisdom.

It is this seed concept, in relation to the reception of Divine Wisdom, that is particularly indicated by the many references to Da'ath. Like any seed, it only gradually develops all that is in it. What is impressed upon you, in perhaps but a moment of sublime illumination — (occasionally extending over the relatively long period of a few days of what is very generally referred to as Cosmic Consciousness) — does not mature for this Plane all at once. The initial revelation has little of concrete knowledge for this world related to it.

Only gradually do physical plane concepts flower forth. For this to be possible, however . . . for the seed to be capable of proper development, there must be both the purity suggested by the High Priestess and the preparation suggested by Yesod as the Foundation of knowledge. Your subconscious motivations, the overall quality of your soul nature, must be clear of any predominating errors of separateness and self-seeking. Besides this, there must be sufficient preparation in the form of knowledge gathered through the physical senses.

It is such knowledge, resulting from persistence in study and observation, that acts as the properly prepared soil in which the seed can develop to maturity. It grows in such soil, through the agency of the subconscious powers of association, correlation, reproduction, into knowledge that is in harmony with this cycle of evolution and the particular needs of present-day humanity.

What we have spoken of as a properly prepared soil of knowledge gained through the physical senses is really the recapitulation in this present life of the fruits of labor in many past lives. It is not possible to receive and develop Supernal Wisdom into correctly oriented knowledge for the physical plane until a certain level of individual development has occurred. The determined and persistent search for answers to the enigmas of life is ever

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the result of much development in past lives. Such a search is the expression of a need to regather knowledge gained in former lives, to bring it into focus for the present life.

Understanding of the gradual manner in which higher wisdom unfolds is important for you to grasp in relation to the concepts we are concerned with in this course. The full understanding of immortality and of rebirth through many lives, and the correct interpretation of inner plane experiences as indicators of existence between incarnations is possible to achieve only gradually. These concepts are part of the unfolding seeds of higher wisdom. They grow into fullness from being introduced into your thoughts and feelings in the right way.

What you should consider in this connection is that when the inner senses first begin to open, revealing the Astral realm to your conscious perceptions, your initial sojourns there will tell you very little. Before anything really enlightening can be derived from this level you have to get used to its different manner of communication and to the substantiality of things that you have thought of as abstractions or as purely subjective experiences. The Astral forms begin to reveal truths when you become accustomed enough to them to be able to correlate them with things you do know.

By such correlation and also by the directed use of other subconscious powers, such as association and contrast, the perceptions you receive through the opening inner senses can be formulated into concepts and ideas that are applicable to the physical plane. Gradually they become not only comprehensible to you but clear enough so you can clothe them in language that has meaning for others also.

It is this ability to clothe spiritual revelations in terminology others can grasp that indicates your preparedness to enter the ranks of teachers for the Inner School. You should remember from discussions we have had in other connections that to be such a teacher does not necessarily mean that you will lecture or write or anything of that sort. When the inspirations you receive from inner plane awareness have reached the stage where you actually use them, where you apply them in your daily contact with others, then your every act and thought and feeling sends out a seed-filled force that is capable of growing into illuminations for others.

It is important that you understand fully this seeding process as a basic principle. It not only indicates the way higher wisdom received in spiritual union gradually unfolds for an individual but it is also representative of the way that wisdom continues to unfold throughout the whole of humanity. In order to help illustrate this principle I will relate to you the following personal experience.

It took place, as it were, on the borderline between waking and sleeping, which is a particularly favorable time for the remembering of inner plane experiences. Both the moment of falling asleep and the moment of waking up can act as a link between the inner realm that surrounds you during sleep and the outer, everyday consciousness. It is a transitional state which, incidentally, can be very much developed. The method

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for accomplishing this we will take up at another time.

As I was passing through this state, I experienced myself walking hand-in-hand with Master R. At the time this name was not known to me or that he was the Master behind the work of B.O.T.A., since the occurrence took place prior to my meeting with Paul Case and my introduction to our work.

To continue, the two of us were robed in white. We had, it seems, participated in a ritual of great significance. His holding my hand I understood to be a way of keeping me fully within the aura of his protective influence as we began a kind of descent.

I knew that I had received instructions of a most wondrous nature. I felt pervaded with wisdom, the expansiveness of which seemed to encompass the very universe. More than this, there was a definite area of knowledge that had been given to me in a particularly complete manner. It filled me with joyousness and gratitude to have been so greatly privileged to be the recipient of such spiritual treasure.

The particular area of wisdom had to do with the reproductive-creative forces . . . with promoting a better understanding of them and of their usage for accelerating human evolution in the present evolutionary cycle.

From the high place where all this had been bestowed upon me, we seemed to be descending toward the physical plane. I understood that it was the field where I was to disseminate what had been given to me. This was to be my contribution, my participation in a vast undertaking, headed by the Masters of the Inner School, that had for its goal the preparation of humanity, so that it could utilize, to the fullest possible advantage, the forces and energies entering with the New Age Cycle.

Because I was so vividly aware that what had been given to me was of great value not only for myself but for others also, I became quite distressed when, with the continuing descent, a mist began to rise up around us, a mist that affected the treasure of wisdom that had been revealed to me. It seemed to be blurring and fading into the mist. The clarity of its detail receded as I tried to hold on to it.

In the wordless fashion through which communication takes place on the Inner Planes, I asked the Master, "Why are these mists rising up around us? They are making me forget. They are clouding the vividness of the wisdom I have been given."

He answered in the same wordless fashion something of this nature: "These are what have come to be called the mists of forgetfulness. You are not deliberately taken through them to make you forget. It is just that in the return to the physical plane, where you are to carry out your present work of service to humanity, there is the necessity of a limited focus — a densification of forces. In order to enter that field of physical concreteness you have to descend through these restricting energies that

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seem to blot out the scope of all that has been revealed to you. Although it is temporarily dimmed, rest assured that none of it is really lost to you. All that you have been given remains and will emerge gradually in response to the stimulus of various physical plane experiences. These will call it forth. During your life on earth you will feel impelled to prepare the soil to receive these spiritual teachings, even though you will not be fully aware of why you are doing so at the time."

The fullness of wisdom given me in that timeless experience has indeed unfolded in the manner indicated. Impressed upon me in that all-at-onceness it was abstract and needed to be shaped to fit in with physical plane knowledge and the present cultural development of humanity.

Although my experience was something of an unusual situation in that my training as a channel for the very particular teachings you are receiving was involved, it is, nevertheless, an example of the principle we have been discussing. As the years have passed, I have derived treasure after treasure from what was impressed on me originally in the manner indicated.

One of the special revelations that was given to me, for instance, was that the full training for my work as the incarnate voice for a new era of the ancient teachings encompassed a series of five incarnations in exceptionally rapid succession. Each of these provided me with particular qualities that enhanced my capacity to fulfill the work I was destined for as effectively as possible. (More on these later.)

The preparation in this present life followed the principle we have been discussing also. I have mentioned this before in other connections but it fits in here very well. I refer to the period in which I felt compelled to read everything I could on philosophy, Eastern occultism, comparative religions, astronomy and many other topics. I read voraciously, consuming book after book in rapid succession and with great eagerness.

What drove me in this extreme manner was that there was a burning question I desperately wanted answered — is there a God? The question was asked in a condition of despair, but not complete despair. Life was so full of pain and injustice that a beneficent Deity seemed doubtful, yet there was room for question because of the pervading love experience which so frequently embraced me and had since early childhood. It was too real and too full of beauty to be utterly denied.

As I realized later, this period provided me with the opportunity for rapid recapitulation of capacities developed in past incarnations. In terms of Key 2, Yesod and Da'ath, which we are presently studying, the period of intense inquiry and study, that included adherence to the Yoga methods of purification, are representative of the foundation of knowledge and the purification of the Astral body which prepare the sixfold Human Spirit for receptivity to spiritual truths. The experience of being instructed in a vast body of wisdom corresponds to the ascent of the Ego to the Da'ath point where, in union with the High Priestess, the reception of Supernal Wisdom takes place.

TECHNIQUE

For this period repeat the meditation outlined in the last lesson.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Ten

(from the transcripts of class lectures by Ann Davies)

The spiritual experience outlined in the last lesson established my linkage, for this incarnation, with the Third Order. Under the stimulus of aspirants who attend my lectures, all that was given to me, in what seemed like a moment, continues to unfold.

In terms of Tarot, the occurrence is representative of what the High Priestess stands for. She is the final Path upward on the Tree, the link between the central Sephirah of the Human Spirit and the central Sephirah of the Supernals. If you will remember that all 'finals' associated with the Tree of Life are relative, then the 13th Path of Gimel marks the completion of a cycle of unfoldment, the attainment of a definite spiritual goal. When this Path is entered, all the other ascending Paths of the Tree have already been traversed.

Because of this unique position on the Tree, the High Priestess represents both the initial union and the continuing interaction between an incarnate Human Spirit and the Beings of the Supernal Triad. The location of Da'ath on this Path accentuates this representation, since it marks the point through which the Third Order pours out its wisdom as spiritual seed. Key 2 portrays the quality of subconscious vehicle that is prepared with sufficient knowledge and free of sufficient error to receive and develop this seed wisdom from 'across the Abyss'.

The Abyss, if you will recall, is the area between the Egoic and Supernal Triads. Actually Key 2 unites only the central Sephirah of these Triads; the other two are linked by the Paths of Vav and Cheth. But note what these two Paths are, astrologically. They are Taurus, in which the Moon is exalted, and Cancer, ruled by the Moon. All three are related to each other through the instrumentality of the Moon! All three, then, are representative, in some way or another of the prepared and purified astral body as a receptacle capable of receiving wisdom from above.

This is indeed the case as we shall see. In Key 2 the Paths of Cheth and Vav can be represented by the black and white pillars of the temple — the pillars of Severity and Mercy on the Tree — between which the High Priestess sits as reconciler and mediator.

The Path of Cheth is emblematic of the personality vehicles developed to where the Higher Self is able to take over the reigns of dominion. Its place on the Tree indicates that such development is essential before the influences descending from the sphere of Binah can be received and retained.

In a similar way the Path of Vav represents other qualifications for receptivity to the Supernals. The Hierophant is an emblem of interior Hearing which, in its highest expression, attunes you to receive intuitional guidance from the sphere of Wisdom.

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The High Priestess as the Uniting Intelligence and link between Kether and the Ego portrays the synthesis of these qualifications and more. She is emblematic of the fullest receptivity to the Supernals, including all that is indicated by the two outer Paths of Cheth and Vav.

The manner in which these three Paths complement and relate to each other reveals, not only the qualifications needed for receiving intuitions through them, but also the methods by which these qualifications can be unfolded. Let's consider the Path of Cheth first.

As a letter-name its meaning is fence or enclosure. The concept of a set-apart, protected, field for cultivation is given — a field that, although composed of the same essential substances as the area outside, is nonetheless unique in the particular way these are concentrated and intermingled.

In another way the Path name 'House of Influence' suggests the same idea of a place in which many influences intermingle. This intermingling, within the field of a Human Spirit, constitutes the uniqueness of individuality, a uniqueness that is connected with Key 7 and the symbolic receiving of a 'new name'.

This 'new name' refers to a revelation that is experienced in the 18th Path. You become cognizant of your individuality as a particular and eternal configuration or arrangement of identical cosmic forces. It is a configuration that is different for every individualized Human Spirit. It constitutes the Potential of Glory that you are destined to unfold through the instrumentality of physical incarnations and the cycles between.

Along with this 'new name' you become aware of the special area of evolutionary work that your 'configuration' particularly suits you for. This far-reaching revelation becomes possible when you are open to receive from Binah, sphere of the Creative Elohim, Who are the Supernal source of the manifold influences that stream through the 18th Path.

These influences have a particular impact on the Geburah aspect of the Egoic Triad as is evident from its position of receptivity to them on the Tree. However, the magnitude of strength and power that is transmitted to Geburah through the 18th Path does not flow into it until after the will aspect of the Ego has already been very much developed beyond the ordinary in the Grade of Greater Adept.

That this is the case is clear from the sequence of Paths open to you on the Way of Return. This sequence shows, furthermore, that not only must the Grade of Greater Adept be completed before Cheth is open, but the Grade of Exempt Adept also. Its qualities of compassion and deeper remembrance must be unfolded before the Path of Cheth becomes active.

It should be noted that in the Grade of Exempt Adept all the vehicles of the Human Spirit are indicated as having been awakened, developed and balanced one with the other. This coincides exactly with the perfected and fully interbalanced state of the total personality complex, related to Key 7

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and its 18th Path, which is the first one open after work in the Grade of Exempt Adept has been completed.

With these concepts in mind let's now consider the complementary 16th Path of Vav which occupies the same position on the Pillar of Mercy that the 18th does on the Pillar of Severity. Its Tarot Key, the Hierophant, portrays intuitional receptivity. Its sign, Taurus, is the one in which the Moon is exalted. Intuitional receptivity exalts the inner or astral nature. It brings that vehicle of the Human Spirit to a new plateau of perfection and luminosity.

Note the four-tiered headdress and scepter of the Hierophant. In their fourfoldness these represent the Qabalistic Worlds. The headdress suggests human consciousness unfolded to where it has the capacity for active awareness in all the four Worlds. The scepter is always an emblem of dominion. When you are able to experience conscious awareness in these Worlds you have a certain dominion in relation to them also.

For the Human Ego dominion in the two higher Worlds of Atziluth or Briah indicates a capacity to receive from them, to act as a transmitter of their powers and wisdom to the two lower worlds of Yetzirah and Assiah. Dominion in the lower Worlds indicates the establishment of a right relationship to all the forces and beings within them. It means true understanding has developed — an understanding that enables you to intermingle and regulate the flow of these forces and your responses to them in a way that is fully in harmony with the intuitions and wisdom you receive from the Worlds above.

What this unfolds in your personality is a reverence and devotion that are expressive of Chesed as the sphere where the personal feelings and emotions, attributed to Netzach, have ascended to become expressions of all-embracing love. These Chesed qualities, when active in the personality nature, are exemplified by the two supplicants kneeling before the Hierophant. They represent the qualities that prepare you to become linked with Atziluth, the highest of the four Worlds, represented by the single circle on the headdress and scepter of the Hierophant.

Linkage with Atziluth is linkage with the Inner Teacher. The same thing is also expressed as entrance into the Inner Chamber or Central Point where the One Teacher is contacted. There that One reveals Atziluthic principles to you. These endow you with a standard by which experiences in the more condensed but less stable Worlds below can be intelligently identified and judged. In this way you are safely guided by that Teacher through all subsequent investigations in the Worlds below.

The relationship between contact with the Atziluthic World and entrance into the Inner Chamber as the 'place' where the One Teacher is contacted is shown by Gematria. The Intelligence name of the 16th Path is the Triumphant and Eternal Intelligence. In Hebrew this is נצחית, netzikhiy. Its value, 158, is also the value of ב ציון, "In Zion".

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Zion, if you will recall, refers to the feminine or receptive aspect of Yesod. It is also called the Inner Chamber or Adytum. When the Astral vehicle in Yesod is cleared of sufficient errors it becomes a clear channel through which contact with the highest World, Atziluth, can take place. This is the World to which the Divine Names are attributed. It is also associated, through the letter Yod, with Chokmah, the Sephirah from which the 16th Path emanates.

What this indicates is that contact with Atziluth, through the instrumentality of the cleared and knowledge-filled Yesod, links you with the Divine Creative Beings behind the forces, phenomena, creatures and entities that live in the Worlds below. It is this contact that endows you with the Archetypal principles by which you are guided to know Truth as you begin your investigations into the Worlds below Atziluth.

This Divine contact is cultivated by our methods of spiritual unfoldment. Indeed this is the way followed by all who adhere to the Western Initiatory System. It does truly endow you with eternal principles before you enter the Worlds where investigations into life between death and rebirth and into former incarnations leads you.

These Worlds, which reveal through remembrances into past cycles and through prophetic views into the future also are full of wisdom for the prepared. But they are equally full of potential delusions and illusions unless you are prepared to interpret their enigmatic impressions. Entrance into the Path of Gimel indicates this preparedness. Let's return to that Path which we have seen to be the direct recipient and synthesizer of all the qualities and contacts unfolded in the other two Lunar Paths of Cheth and Vav.

It is the High Priestess with her scroll of wisdom out of the past, her flowing robes of association and her Lunar crown of rhythmic sequence that represents the powers and perceptions which gradually emerge in response to all the practices and cultivations you have completed. These open the Inner Portal to the intermediate Worlds. It is through these middle Worlds — where thoughts and feelings have colors and forms — that there is revealed to you the linkages by which the abstract formless principles of Atziluth can be traced through to their corresponding manifest forms in Assiah.

The High Priestess, as the final Path upward and the Path that unites all other unities, is most expressive of these intermediate Worlds. What she indicates by her place on the Tree is that it is knowledge of these Worlds, knowledge grasped by the Ego in Tiphareth, that consummates this final Union. Without that conscious knowing — that only the individualized Human Ego can experience — the link would not be made.

Through the ingeniousness of thought we weave all the lesser unities into this Unity of Unities. We use all we have grasped in the Sephiroth and Paths below to bring it to consummation. Within this 'full' unity we can follow the Divine Creative Beings through their interweaving streams and influences until we find the final link in Assiah, the physical World.

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It is this fullness of knowing which enables you to follow a principle through the Creative and Formative Worlds to its physical expression in Assiah. When you are able to do this you are ready to take your place as a co-creator with the Supernal Hierarchies. You are ready also to aid in the continuing administration of Earth.

TECHNIQUE

Place the spiraling Tree of Life before you together with Tarot Keys 2, 5 and 7. Place these so that Key 7 is to the left, Key 2 in the middle and Key 5 to the right. This indicates their relationship to each other as Paths on the Tree. Meditate on these for a few moments and on their threefold correspondence to the Moon.

Proceed now to develop the image of yourself as one with the Tree. When this visualization is complete, focus attention on the Supernal Triad of Kether, Chokmah and Binah. Intone their Divine Names, Eheyeh Yod Heh Vav Heh Elohim, and then give this meditation:

"Oh Thou, Vast and Mighty Ones of God . . . Creators of all the Worlds, with all Thy boundlessness and expanse . . . I draw nigh to Thee only when I turn inward in my search."

Give attention next to the Egoic Triad of Tiphareth, Geburah and Chesed. Intone their Divine Names, Al Elohim Gebur Yeheshuah and then give this meditation:

"Thou hast prepared me as a receptacle for the Divine Ones. Through the Paths of the purified Moon, the Holy Influence flows, pouring its Light into the Triad of the Heart."

Give your attention now to the three Paths — Cheth, Gimel, Vav — that link the two upper triangles on the Tree. Feel the light energy spiraling through them in two directions; feel your heart glowing with warmth and devotion as you receive from above; feel yourself pouring forth love and gratitude as the light spirals upward from you on its return.

Continue this for a few moments and then give the emphasis of your attention to the Path of Gimel. Think of the outer two Paths, in their parallel positions to Gimel as being resumed in it, as being synthesized in this Path that links the Ego to the Crown. As the spiraling influence continues to flow back and forth, intone the letter Gimel on the note G# and then give this meditation:

"Because Thou, Oh Virgin of the World, streamed Thy living powers through my bodies, I awakened to know. Because Thou art still with me, I found the Path that leads to Union with the Indivisible One."

Give your attention once again to the Sephirah Tiphareth. Allow its yellow globe to expand until you are centered within it. The forces of love and strength that have developed within you through these visualizations — if you have performed them with sincerity and patience — belong to the World. It is important that you consciously project them into the realm of the High Priestess, into the subconscious regions where their influence will help kindle the kind of thoughts, feelings and actions that are needed to prepare humanity for the Age of Brotherhood.

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To this end, center your attention in Tiphareth. Intone Yeheshuah once again and then project all that you have received outward to each one of the six directions of space. Project deliberately and carefully with as much love and goodwill as you can feel and with the thought that these projections will be multiplied and remultiplied throughout the collective consciousness of humanity.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Eleven

(from the transcripts of class lectures by Ann Davies)

In this lesson we will begin discussing the Empress, Tarot Key 3, Venus in astrology. She is the second of the definitely feminine figures in Tarot all of whom portray some facet of our inner or Astral consciousness. It is in this feminine receptive level of mind, whose activities are mostly below the surface of waking consciousness, that we must seek our first indications of how life proceeds after we drop our physical bodies.

So far we have considered the High Priestess who represents the more or less general principles of this inner, subconscious life. Besides the activities of growth and renewal that maintain our physical bodies — and are really a gift of Nature, since we have very little conscious part in their performance — the High Priestess also portrays the distinctly human mental activities, such as memory, association, correlation, that are at the very foundation of our ability to function as intelligent human beings.

The Empress can be considered as an extension and specialized expression of these basic subconscious mental powers. She portrays our mental creativity, the producer of that stream of images which seems to rise spontaneously within us, particularly in response to feelings of desire. Desire, in its turn, arises in response to sense impressions received from the environment through the activities of the self-conscious level of mind. This interactivity between self-consciousness and subconsciousness which results in creative imagination is indicated by Tarot number. The Magician is 1; the High Priestess is 2. Their sum is 3 — the number of the Empress.

From the offspring of this union a refining and enhancing of human life gradually takes place. As the Magician within us matures, he begins to look for objects of attention beyond immediate sense needs and their gratification. This, in turn, alters his influence on subconsciousness.

The creation of mental images is always a response to desire. It is the transformation of what we desire that transforms imagination. Desire metamorphosed into spiritual aspiration refocusses the whole inner system. When this has reached a certain stage, our image-creating faculty begins to receive its impulses from the Higher Mental Plane and the Causal Plane. (See diagram Lesson 2, Meditational Ascent on the Tree of Livingness.)

These higher planes are the source of the seeds implanted in us during moments of inspirational and intuitional receptivity. From them the truly great artistic expressions and cultural refinements in the world unfold. High among these is Philosophy, which strives to understand Man and the world he lives in through Thought, transformed into art by discipline and development.

These human refinements, attributed to Key 3, are also representative of Netzach, the 7th Sephirah and sphere of the activity of Venus on

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the Tree of Life. As a principle of the Human Spirit, Netzach is attributed to the feeling-desire nature. As a Grade of Initiation, it is that of Philosophus, which completes the unfoldment of the Personality Triad. It is this unfoldment that indicates the refined, advanced human being who is prepared to take up activities that lead to the three Grades of Adeptship.

The concept of the Empress as combining both Magician and High Priestess — masculine and feminine potencies — is represented also by her position as a Path on the Tree. She is the 14th Path of the Luminous Intelligence which links Chokmah, the Supernal Father, to Binah, the Supernal Mother.

The title 'luminous' gives the image of a receptacle filled with light received from another source. The derivation of the luminosity in the Path of Daleth is Chokmah, the Illuminating Intelligence. Daleth is luminous with the light of Wisdom! As the highest of the Reciprocal Paths, it blends and interweaves the wisdom received from Chokmah with the condensing, formative forces of Binah. Wisdom is thus held and given shape. In Binah it becomes the Supernal Thought Content of the 3rd Sephirah to which Divine Mind is attributed.

The Path name for Binah is the Sanctifying Intelligence, a term implying a power that brings human beings to saintliness or perfection. Receptivity to Divine Mind — which is the same as receptivity to Divine Soul — is indicated as being such a perfecting power. Binah's place on the Tree completes the Supernal Triad. In this sense it corresponds to the place where Divine Intention has become sufficiently concretized to be received as intelligible intuition by the human level of mind.

In earlier courses we discussed how all three of the Reciprocal Paths on the Tree represent a fulfilled cycle of unfoldment for the Human Spirit. The Path of Peh culminates in Netzach, the highest Sephirah of personality. The Path of Teth leads into Chesed which completes the Egoic Triad. The Path of Daleth completes the Supernal Triad in Binah. It forms the base of this highest Triad whose sides descend only so that they cannot be entered on the Way of Return.

To be receptive to the Path of Daleth is thus to receive from the highest place possible so far as intelligible world-related ideas are concerned. From it concepts can be received of the Ideal toward which the Human Spirit is unfolding. This Path blends the forces at work in Earth evolution — whose highest related sphere is the concretizing Binah — Cosmos. The interaction between the Elohim of Binah and the Stellar Beings of Chokmah confines cosmic forces and principles within a scope that has meaning in relation to this world and its humanity, in relation to the evolutionary process that is taking place through our planetary system.

This interaction is expressed by symbols shown in Tarot Key 3. The Empress' crown of 12 stars suggests the cosmic forces of Chokmah, while the 7 pearls refer to the 7 planets of which Binah, as sphere of

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Saturn, is the highest Sephirah. These 7 pearls placed at the throat center — the Venus center — indicate that hers is the power which brings them into harmonious relationship. We will discuss this further as we continue.

Receptivity to the plane where this interaction between cosmic and earthly considerations takes place is one of the major goals of the initiatory process. What is possible to receive, when you are prepared to do so, is more than just the revelation of the goal of the individualized Human Spirit. Humanity belongs to the whole Cosmos! Our true and highest destiny is bound up with the Cosmos and with Cosmic Beings. We are working toward becoming conscious co-creators with such Beings . . . toward entering, meaningfully and freely, into the unfolding of some facet of cosmic evolution by bringing it into relationship with the problems and possibilities of Earth.

In order to receive these Causal Plane concepts intelligibly there must be a correlating development of the capacity to perceive the Astral realm in a special area. What you need to experience is the inner side of the images which are being continuously created under the influence of human mental, emotional and volitional activities. These are the Astral shapes taken by thoughts and feelings, impulses and instincts. Through the aforementioned capacity, they are directly cognized as formative powers — powers that shape themselves into the homogenous Astral substance.

The way that all these expressions, which from the outer level seem hidden and abstract, have actual, tangible reality on the inner plane is at first a devastating experience. It has to be prepared for and it has to do with a stage of inner unfoldment related to Key 3 and the Venus center at the throat.

Let's return to the significance of the 7 pearls. In the cycle of unfoldment represented by this course of lessons, we began with the uppermost of the Inner Holy Planets portrayed by Tarot Key 1, Mercury. We then proceeded to Keys 2 and 3, the Moon and Venus respectively. Mercury, as emblem of the opened Third Eye, corresponds to the culmination of a cycle of unfoldment which brings the awakening of inner vision and the beginning of seership. From this vantage point Key 1 is the beginning only of inner plane awareness — a beginning, however, that has been attained on the higher arc, in unison with the awakened Higher Ego.

The opened Third Eye indicates that all the Inner Holy Planets are active, but only in a beginning degree. What they are potentially capable of revealing requires further development. These newly opened organs need practice and patience before you become accustomed to using them fully. Gradually the inner worlds become clearer and more alive. This can be represented by the sequence of planetary centers as we are now approaching them — in reverse order. Thus after Key 1, Key 2 indicates a further unfoldment, then Key 3 and so on.

In this sequence, Key 2, the Moon, indicates a development which gives you the ability to grasp certain principles and laws that hold true on

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the inner planes. The High Priestess corresponds to the Pituitary Gland which, in the body, has to do with its rhythms and harmonies, among other things. In relation to inner unfoldment, it indicates the capacity to see these same rhythms and harmonies everywhere expressing in the Astral level. This brings awareness of the underlying orderliness, law and unity that prevails.

The throat center, attributed to Venus, has to do with further inner refinements. The 7 pearls there represent another heightening of the activity of the Inner Planets. Their potential for bringing you enlightenment is enhanced as a result of the insight into the image world we have been discussing. Through it the self-conscious ego is able to see into heretofore subconscious activities and bring back awareness of them. You perceive the changing soul moods of thought, feeling and volition as objective forms and see how these affect the astral substance.

This vivid awareness of subconsciously formed images shows you where you are still harboring harmful feelings, hidden resentments or selfish thoughts masked in altruism. It gives you the opportunity to make further adjustments by working diligently on your inner responses.

These adjustments bring about further refinements in the Human Spirit. The 7 Inner Centers are brought into a more harmonious balance and proportioning. This is one meaning of the pearls at the throat center in Key 3. These transformations enhance, in turn, your receptivity to the Causal Plane, which is the highest place for receiving inspiration for creative thought.

This awakening to the realm where thoughts and feelings have objective shapes brings you true insight into the nature of existence when we drop our physical bodies. It is the same realm. If you have prepared your inner consciousness by refining and beautifying it, the world you enter will be correspondingly refined and beautiful.

This idea is indicated by the meaning of the letter name Daleth. It is 'door' or 'portal'. The imaginative faculty is the portal into future existence. How often have you heard that the way you think and feel now is the way your life will take shape in the future? It is just as true of your existence after death. The opportunities available to us in the after death state are dependent upon the way we have used the creative faculty while incarnate. If you have used it carelessly or harmfully it will confront you. If you have given most of your attention to material concerns and objects you will be impoverished of experiences and have to make up for it.

Existence after physical death depends for its quality on the connections we have made with spiritual ideas and concerns. Those who have given over most of their thoughts and images to spiritual aspiration have forged meaningful links with the higher worlds that will bear rich fruit.

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TECHNIQUE

Have before you the Tree of Life diagram and Key 3. Begin developing the image of yourself as one with the Tree. After you have finished this image, give your attention to each of the three Triads of the Tree.

First focus on the Personality Triad. Feel particularly the flow of reciprocal energy that moves through the Path of Peh. Intone Shaddai El Chai and give this meditation:

"Thy Strength has enabled me to reach the fullness of personality in the sphere of Victory and Philosophy. "

Give attention next to the Egoic Triad. This time feel the flow of energy that interacts in the Path of Teth. Intone Yeheshuah and give this meditation:

"Thy Love has gone before me lighting my way to the sphere of Divine Beneficence. "

Give attention now to the Supernal Triad, feeling the flow of back-and-forth energy in the Path of Daleth. Intone Eheyeh and give this meditation:

"Wisdom blended with Understanding makes the Union possible between Beauty and the Crown. "

Now give your attention to Key 3. Become the Empress as we have with other Keys. Be vivid in detail with this image of creative imagination! Notice the waterfall beside you, the wheat growing in front of you, the Moon under your foot and the crown of stars on your head. Feel the pearls at your neck, the scepter in your left hand and the shield of love in your right.

When you have seen all this vividly, image yourself as rising from the bench on which you are seated. Set your scepter and shield down on it and walk over to the pool below the waterfall. Dip your hands in its sparkling, moving water; feel its coolness and purity. Then cup your hands and drink of the water. Drink of it as an emblem of the flow of Divine Inspiration that you are receiving and that is filling you with wisdom and love.

When you have finished return to your seat, take up your scepter and shield and intone Daleth on the note F#. Then give this meditation:

"I am filled with the beauty that is all around me in nature and in art. Truly am I blessed. "

Finish this meditation by returning to Tiphareth, intoning Yeheshuah once again and then visualize light energy you have received pouring out from you filled with love, to all the directions of space.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Twelve

(from the transcripts of class lectures by Ann Davies)

Wisdom and Folly is the pair of opposites attributed to Key 3. The way we use our creative imagination determines which of these two we reap. If we give our creative imagination over to lower nature desires and selfish, hating attitudes, we build an image world around us that can attract only ignorance and folly. If, on the other hand, we devote most of our mental and emotional creativeness to seeking spiritual truth and expressing beneficence, we build an inner structure of great beauty that attracts to us a boundless treasure of wisdom and understanding.

By combining the meaning of Daleth with the positive aspect of its pair of opposites, Key 3 reveals itself as being the portal into higher wisdom. This portal is creative imagination. When it is used in a disciplined, attentive manner, as we do with the symbolic images of Tarot, it creates a power within us that attracts related wisdom. This power unites with wisdom and a multiplication takes place that pours forth a luminous stream of related knowledge. You who have practiced in earnest all these years with Tarot will know the bountifulness of insights that can pour forth during periods of meditation.

You are reaping the fruits of having carefully built up a foundation of knowledge in Yesod and of having cultivated beauty and refinements in the intellectual and emotional spheres of Hod and Netzach, for if you have given due time and thought to what you have been receiving all these years, you cannot help but have transformed the stream of images you shape subconsciously, and with it your feelings toward others, your thoughts about what is important and the actions that you perform.

What this indicates, in an overall manner, is the refinement of the Personality Triad of Hod, Yesod, Netzach. Qualities are built into it that have been received inspirationally from the three high Paths to which this Triad is related. These are the Paths of Mercury, Moon and Venus, which we have been studying and which find their spheres of activity in the three Sephiroth of the Personality Triad.

It is through what we express personally, of what we receive from Supernal heights, that becomes a part of us. It must be expressed, lived, felt, acted upon, before it is structured into our eternal selfhood! Nothing else you can do has such far-reaching results. Building of this kind is not just for this life but for the eternal in you, which reaps only what has eternal in it. It takes nothing of the transitory, so what you expend of your attention on seeking idle pleasures, ease, convenience, may be all right in a limited degree, but there is nothing there for the Higher Self.

You have heard often that Tarot meditation is a transforming force — which indeed it is. In this lesson we will discuss it from the particular vantage point indicated by the meanings and attributes of Key 3.

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When you give your attention, devotedly and expectantly, to understanding a Tarot Key, your consciousness combines, links and associates the various attributes related to it. From the linking process you experience insights which add further to your understanding. There is a continuous increase going on as these fertile insights combine, and insight is multiplied by insight! The lavish productiveness that occurs is expressed in Key 3 by the beautiful garden with which she is surrounded.

Your devoted attention has permitted you to enter into the stream of thoughts and feelings that have been given to the Tarot symbol by many centuries of Masters, Adepts and Aspirants. You enter into the stream through affinity and are blessed by it. But the associations you make are not mere reflections of what is already there. Your particular vehicle and qualities experience the truths of wisdom in a unique way. Therefore, besides being nourished by it, you give something back to the stream and in that giving lies one of the most important and far-reaching results of meditation.

What you give in this way enhances and strengthens the forms of wisdom in the Astral Light. You multiply shapes that express beauty, truth and love. In doing this you are entering into preparations for the New Age, becoming a part of it in a most integral way. By such contributions, the errors in the collective consciousness are gradually altered or destroyed, while the percentage of inspirational thought and feeling forms increases in both number and strength.

Most human beings look inward and upward to something higher and more perfect, at least occasionally. The thought forms that we have made vivid and strong with our devoted attention can be more easily received by others when that 'looking up' mood occurs. As forms filled with light which we give back to the stream gradually spread through humanity, it will move more rapidly toward accomplishing its destined refinements and perfections.

One important point I want to discuss is the way inspirations come to you. It is altogether in accordance with the present mentally oriented Western culture for truly sublime concepts to rise in your mind in a manner that is little different from the way you cognize anything else. Many of you have forged true linkages with the higher spheres of inspiration and intuition and yet do not realize it because these come to you as thought content which seems to be such an ordinary thing.

The truth is that the reception of inspirations and intuitions through the avenue of mind is really the first stage of the highest order of receptivity. Indeed, if you do not receive in this way first, what you do receive should be suspect. Most of what comes through visions, voices or mediumistic phenomena of whatever kind, is lower astral or psychic in origin. The reason for this is that unless the mind has been developed as a medium of thought through study, and as a medium for inspiration through spiritual work, the inner worlds cannot be approached as they are supposed to be in this cycle of human evolution.

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Unless the inner worlds are entered in company with the awakened Higher Ego — whose vehicle is mind — you cannot be safe from accepting delusions. When the Higher Ego is in dominion, it means that you have gone far in purging errors from the image level of the soul.

This purging allows the three personality vehicles of Netzach-Hod-Yesod to receive forces from their related Paths of Venus-Mercury-Moon, as we discussed earlier. What is received from these Paths, which partake of the Supernals, builds affinities and higher faculties into the personal vehicles which, in turn, enable you to receive intuitions and inspirations from the Causal Plane.

This receptivity prepares you to enter the intermediate Yetziratic World from above, as it were, with Supernal connections. When you enter in this way, it is with a mind able to discern differences and therefore capable of making right deductions and coming to accurate conclusions about what is being perceived.

When you are thus linked to the Causal Plane, the imaginative forms in the Astral Light can bring you true revelations. One area of perception that is open to you is the relationship that exists between a special class of astral images and the thoughts, feelings and volitions that come from human beings. These show you vividly what ugly forms ugly thoughts and feelings make, while beneficent, constructive thoughts fashion beautiful forms in the Astral Light.

From this inner seeing you gather the necessary determination to make further transformations in your personality vehicles so as to free them further from imperfections and enhance their capacity to receive and radiate Light.

As your inner perceptions continue to unfold, you become cognizant of actual human beings who are not at present incarnate, who are either approaching incarnation or have rather recently died. When experienced in this way, the perception of discarnate human beings has no similarity to the astral shells which are all that psychic mediums are usually able to conjure up.

Because you are linked with the Supernals through the affinities you have built into your vehicles, you are able to receive inspirationally, from the related Higher Beings, immediate confirmation or rejection of whatever comes before you in the Yetziratic World.

Often you have heard that immediately following physical death there is a complete review of the life you have just left. It is in image form even though you are within it. The way dreams clothe themselves and make you a part of them gives you some indication of the Astral World. We will discuss this simile further as we continue.

Imaginative pictures then, which are related to the Empress, form your first experience upon entering the inner planes following death. When you enter through Initiation, while still incarnate, there is a similar experience. We touched on it earlier in relation to perceiving the astral

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forms that represent human thoughts and feelings. You are faced with an image of your own feeling and thought world which reveals whatever imperfections remain in your personality vehicles of such things as egoism, erroneous values, lower sensual affinities. You can then, upon returning to normal waking consciousness, determine to do something about eliminating these hindrances to your further progress through the Inner Planes.

An analogous process takes place when you enter the portal through physical death. An elimination occurs in response to what the panoramic image of your life reveals of shortcomings and lower nature affinities. It has a vague resemblance to concepts of purgatory and the abode of the shades but it should be realized that whatever there is of a similarity is not something imposed upon you by an outside force. Your soul demands purification so it can go on to higher realms of the Cosmos.

Let it be realized also that whatever you accomplish in this life toward spiritual unfoldment is never lost. From the transitory you extract all that has eternal values and it continues as an essence for future existence. Be encouraged by the revelations that enter through the instrument of mind. They are indications that you have forged linkages with the Supernals. They are the jewels of great value that are preparing you to enter the inner worlds, whether you enter — this lifetime — through the portal of Initiation or through the portal of death.

These treasures of wisdom serve you in life between incarnations by enabling you to receive fully of the Cosmic forces which can endow you with the most wonderful qualities for your continuing evolution. They serve you also in your next earth life by acting as a highly developed foundation upon which you can continue to build.

Rest assured then, that to whatever degree you unfold the inner centers during this life, you will retain it so that you can continue from there. Feel encouraged and grateful for the inspirations and intuitions that come to you as thoughts rising in the mind, for they are sure signs of your linkage with the highest worlds.

The Divine Supernal Beings communicate with you through thought and prepare you to consciously enter the Formative world in the right way. It is true that in that world reside marvelous powers and potentials for constructive work to aid and perfect earth humanity. But there also resides there the possibility of measureless delusions and dangers unless you are truly prepared.

What you receive in order to prepare you is expressed in the symbology of Key 3. In her right hand she holds a heart-shaped shield made of copper and emblazoned with a dove in flight. Copper is the metal of Venus. It is also an excellent conductor of heat and electricity. The shield's usage as an instrument of protection brings further emphasis to the idea that this symbol represents what we have been speaking of — the value of mental images as instruments through which spiritual forces can be transmitted. Also, that this transmission — established as a linkage — is your sure protection when you enter the inner worlds.

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Mirrors are another attribution of Venus. The thought-images created by her can reflect Supernal Wisdom only when you have turned yourself toward them. This you accomplish by cultivating the garden of personality with the seeds of beautiful thoughts and gentle, compassionate feelings.

The scepter held by the Empress is a green globe surmounted by a golden cross. The green globe suggests Netzach, sphere of Venus and final Sephiroth of the Personality Triad. It refers to the fullest individual unfoldment possible prior to Adeptship. Thus it indicates the quality of mental and artistic unfoldment that culminates in the ability to formulate a world conception which can be likened to the philosophical fruits developed by the advanced among humanity throughout the ages. They represent the flower of human endeavor and so does the Grade of Philosophus in relation to all that precedes the birth into the Higher Existence in Tiphareth.

The philosophical formulation of a world conception includes ideas of the highest attainments possible to human beings. For you this represents the ability to formulate a clearer conception of the Ideal toward which you are working than you have ever been able to do up until now. The clearness of your picture arouses a new surge of aspiration toward its attainment. Thus does the Grade of Philosophus become, after it has been worked in for a time, known as the Portal into Adeptship.

The new form of existence, as a true Adept, which you are striving toward, is symbolized by the golden cross surmounting the green globe. It is an emblem of the Christ Consciousness pervading, with Its light and love, all four of the vehicles of incarnate existence. It expresses the goal of the Great Work which is completed when the pervading love of Christ has made the incarnate physical body radiant with Its golden light.

TECHNIQUE

For this period repeat the meditation outlined in the last lesson.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Thirteen

(from the transcripts of class lectures by Ann Davies)

Three Tarot Keys, together with their Paths, are related to Key 3 through Venus. These are: Key 5, The Hierophant, Taurus ruled by Venus; Key 11, Justice, Libra also ruled by Venus; and Key 18, Pisces, in which Venus is exalted. Each of these expresses the Venusian vibration in one way or another. Each manifests in its qualities and attributes the influence of the desire nature and of creative imagination.

We recently discussed Key 5 in connection with Key 2 . . . as the Moon exalted in Taurus. The Hierophant is therefore related to both the Moon and Venus. Note that all three of these — Moon, Venus, Taurus — have Paths that emanate from the Supernals. Furthermore, two of these — Moon and Venus — form a cross with each other that links the entire Supernal Triad to Tiphareth.

The place where these two Paths meet is the highest placing of Da'ath. It should be considered as a focus of energies coming from all three Sephiroth of the Supernals together with energies from the Paths of Aleph and Beth, which descend only. All these converge at the midway point on the Path of Daleth and then emanate, by way of the Path of Gimel, to the Son.

These Supernal forces, expressions of the highest Divine Hierarchies, enter the sphere of the Ego as potentials; that is, they must await several stages of unfoldment for actual and fullest Egoic expression. Chesed, the highest Sephirah of the Human Spirit and the completing Sephirah of the Egoic Triad represents the fulfillment of one such stage of unfoldment.

Key 5, related to both Venus and the Moon astrologically, is related to Tiphareth through the Hebrew letter Vav. The 16th Path is a representative of the Ego, acting from a particular position on the Tree. It is the link between Chokmah and Chesed. Thus it represents the Ego receiving from the Supernals in a special way. It is receiving the actual benefit of linkages established as potentials through the Path of Gimel.

What these benefits are is depicted by Key 5. The same Supernal forces flow through the 16th Path as flow through the 13th, but in the 16th Path the Ego is depicted as prepared to utilize a certain aspect of these forces. The preparation is related to Higher Memory unfolded in Chesed. This enables the Ego to receive Supernal instructions which encompass long past cycles of remembrance.

Through these unfoldments in Chesed, which include an all-embracing beneficence, you are able to become one with Beings of the Divine Hierarchies. They hold within Their consciousness experiences of past cycles of Cosmic unfoldment. It is the Voice of the Inner Teacher who speaks to you of the fashioning, through long eons, of the vehicles for the Human Spirit, a fashioning carried out by Divine representatives of

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the Indivisible One and destined to bring forth vessels capable of giving expression to the Human self-conscious Ego.

The type of receptivity received through this Path of Vav is not only represented by Chesed, it is also indicated by the Hierarchy of Angels attributed to Chokmah. These are called the Ophanim, אופנים, the Wheels, which name depicts their work in the Cosmic as guides within the cyclic periods of our Solar development.

The Cross of Venus and the Moon, both of whom are active in the 16th Path, depict the sacrifice of the lesser to the higher, which has prepared you to stand before the Hierophant and receive instructions. The High Priestess unrolls her scroll in response to faculties acquired through purification and active pursuit of knowledge. Her exalted expression is thus through the Path of Key 5. The Empress reveals Truth in her production of mental images when these, through the transformation of desire, have been fully and reverently dedicated to the fulfillment of spiritual aspirations.

Then it is that the Hierophant reveals Wisdom that encompasses all four cycles or wheels through which our planetary development has thus far passed. These cycles have a relationship to the Four Qabalistic Worlds which are referred to in Key 5 by his crown and scepter. The most ancient cycle is related to Atziluth the Archetypal World, the second to Briah, the one just before the present to Yetzirah, and the Earth to Assiah.

The other Key in which the Empress rules is called Justice, Key 11, attributed to Libra. On the Tree, its Path links Geburah to Tiphareth and thus transmits the volitional-will aspect of the Ego to its central Sephirah. The Venus rulership expresses the truth that her subtleties, refinements and philosophical aspirations are necessary qualities in order to bring about the capacity for true justice attributed to this Key.

What we are speaking of is the development of a mental faculty educated to wield judicial impartiality. This requires the ability to come to conclusions unbiased by personal likes and dislikes . . . capable of weighing things on their own merits without interference from personal feelings about them. It is accomplished by putting a discipline on the feeling nature in certain situations so that it is lifted beyond all that belongs to the personality spheres.

This capacity for arriving at impartial conclusions is essential before it is safe or wise to bring the Strength of Geburah into the service of the Ego and its work of creative thought. Key 11 indicates the skilled use of mental discipline to keep such personal feelings and desires from interfering with the image development that unfolds during receptivity to the will-images that come to you by way of Geburah.

The confinement of the feeling nature does not at all dull your sensitivities. Actually they are strengthened by this practice. You simply do not allow them to color what you receive in meditation. This

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reception, like that related to Key 5, actually originates on the Causal Plane. It descends from Binah, on the Severity side of the Tree, by way of Geburah and the Path of Lamed.

There is a definite relationship between Binah and the Path of Lamed. This is indicated by Saturn, which has its sphere of activity in Binah and its place of exaltation in Libra, Key 11. From Binah comes the confining, limiting, disciplining force. It needs to be applied in the Path of Lamed to establish true balance before intuitions from Binah can be accurately received.

The means for bringing the disciplines into play in the forming of judgements is indicated by the sword which the central figure holds. It is also suggested by the physiological attributes to Libra which include the kidneys and skin as organs of elimination. What is to be eliminated is the tendency of personality to allow biases and prejudices to enter, unknowingly, into the formulation of judgements.

In order to eliminate these unrealized influences, they have to be brought up from the underneath level of consciousness where they tinge imagery and interfere with the associative faculty. This is work taken up in the Path of Lamed, a work of self-contemplation with the intention of becoming aware of such influences that are hindering us. Most of these stem from racial, genetic or individual inheritances from the past. Until they are recognized, they cannot be eliminated or made harmless. Through self-contemplation you can educate yourself to detect these and then refuse to let them delude you or color your judgements about things.

Until these are recognized, all of us have a tendency to call such underneath influences by lofty names. We say we have an intuition or a sensitivity for the truth about some situation or person when all it really is is a prejudice of this kind that we have not yet recognized.

When the neutralizing of prejudices has been accomplished, then you are ready to receive undistorted intuitions from Binah by way of the Pillar of Severity and the Path of Lamed. In contrast to Chokmah, what you receive from this side is more related to the will-images that have to do with the future. These express the form-intuitions of Divine Will. They come to you by way of the Path of Cheth — a Moon Path — and Geburah, where they are energized with the dynamic activating force of Mars. These form concepts originate with the Divine Creative Elohim as impulses for evolution. They are elaborated through the work of the Angelic Hierarchy attributed to Binah which is the Aralim, אַרְלִים, the Thrones.

The third Key related to Venus is Key 18 which, as Pisces, is the place of her exaltation. The Path name is Corporeal Intelligence, which links Netzach, sphere of Venus, to Malkuth, the physical plane. The symbolism of Key 18 depicts the Spiritual Path of Return, the Goal of the Great Work. Its link to the final sign of the Zodiac and to the physical body, which marks the final transformation, indicates that a definite stage of completion is related to this Key.

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Pisces, as an astrological type, represents sensitive, loving, devotional qualities. When this becomes sensitivity to the needs of others, unselfish love and devotion to Wisdom, it truly exalts the desire and feeling nature and, with them, the stream of mental imagery.

The final transformation, as you have heard, is accomplished when the light of Supernal Wisdom has become built into the physical body. It is accomplished through the instrumentality of the fully awakened Human Spirit.

The Wisdom, received first as inspirations and intuitions by the awakened Higher Ego, is fashioned into the all-encompassing love feelings of Chesed. These represent the ideals that we yearn to live by but cannot all at once.

Then, through continuing devotion and practice, these ideals begin to show themselves more and more in the daily personal life. At the beginning of the Path there is much sorrow as we find ourselves falling short of these ideals. Truly it is not easy in the face of the present materialistic focus of the world not to slip frequently into old habits and prejudices. The important thing is to keep trying. Persistence is one of the most important requirements on the Path of Return.

Through continuing practice and devotion, little by little, these ideals begin to tinge everything you do. The stream of imagery that goes on all the time is constructively influenced. Eventually it becomes so much a habit with you to act in ways that reflect your ideals that the Light functions continuously, especially while you sleep. Indeed during sleep it is usually more fully active than you realize.

The reflected idealism of Chesed first establishes itself in Netzach where the refinement of your desires becomes evident. Every desire shows the influence of the Ideal. This, in turn, reflects into the workings of your thought-life in Hod and then begins to transform the habits and responses in Yesod. It is in Yesod, sphere of the Moon, that during sleep the Light works its magic.

Note that the Moon, as well as Venus, is related to this Path through the title of Key 18. So, here again, we have the Cross of Venus and the Moon, Supernal influences transforming their lower-nature reflections into mirrors of their Light.

From the exaltation of the feeling nature in Netzach the influence flows into the Path of Qoph. Here it tinges and influences all the body-building, maintaining and transforming entities who are related to the Moon and who perform their works primarily while the body is asleep.

These activities in due time transform the deepest patterns of function, so that all that is connected with them is filled with the Wisdom that flows down to them by way of the Higher Ego and bring into existence the Fifth Kingdom vehicle of perfected humanity.

TECHNIQUE

Place the Tree of Life before you together with Keys 3, 11 and 18. Ponder these for a while and then formulate the image of yourself as one with the Tree. Give attention first to the Supernal Triad in which the Cross of Daleth-Gimel is rooted. Feel the energies flowing in two directions through this cross. Now intone Eheyeh Yod Heh Vav Heh Elohim and then give this meditation:

"From Thy boundless Treasures, Oh Divine Ones, I receive all that is needed to fulfill the high destiny of the Human Spirit."

Next give attention to the Path of Vav which links Chokmah to Chesed. Intone AL and then give this meditation:

"Through the Path of Vav I hear the Voice of Wisdom that guides me all the Way."

Next give attention to the Egoic Triad, noting the Path of Lamed which links the sphere of Geburah to that of Tiphareth. Intone Yeheshuah and give this meditation:

"Through the beneficence of limitation, the power that descends from the Supernals gives its Strength, with safety, to the goals of my Higher Self."

Give attention next to the four Sephiroth of the personal vehicles. Note the flow of energies, particularly that which is passing through the Path of Qoph from Netzach to Malkuth. Intone Adonai and give this meditation:

"Thou art the Holy Temple of God! Through Thee the Light of the Stars and the Love of the Divine Ones flows freely, bringing this body to the goal of the Great Work."

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fourteen

(from the transcripts of class lectures by Ann Davies)

Tarot Key 4, The Emperor, depicts a phase of inner development and perception which follows after what we have been considering in conjunction with Key 3, The Empress. It is a phase we are now prepared to unfold.

On the Tree of Life, Key 4 is assigned to the 15th Path of the Constituting Intelligence which links Chokmah to Tiphareth, Father to Son. Its Hebrew letter, Heh, is the letter of the Mother, Binah, and of Briah, the Creative World. Astrologically the Emperor is Aries, first sign of the Zodiac; physiologically it is the head, particularly the brain as organ of thought and the eyes as organs of sight.

Through past studies we have learned to associate Key 4 with the reasoning faculty, the faculty that develops order in the world of thought. Reason finds relationships between the various sense perceptions — and/or recollections of them — that enter the field of conscious awareness. It arranges these and systematizes them into mental concepts that evaluate and draw conclusions about the things of the outer world.

An Emperor, a figure of authority, portrays this faculty to indicate that reason is the rightful ruling principle of human consciousness. Reason should have dominion in thinking, feeling, willing, if these are to be sound and healthy. Reason should have dominion also over the stream of mental images if unbridled fantasy and idle dreaminess are to be controlled.

This is true in everyday existence. It is also true in spiritual development. Just as with the faculties of consciousness we have so far considered — portrayed by Tarot Keys 0 through 3 — reason becomes more perfect and quite transformed when it is devoted to spiritual matters. In its transformed state it is what earlier lessons have named the Sovereign Reason.

It is this transformed, perfected Reason that is the rightful ruler in spiritual perceptions just as ordinary reason is in sense perceptions. It is this Reason also that enables you to interpret correctly Supernal inspirations when you begin to receive them in response to spiritual development.

You make it possible for Sovereign Reason to act through you by bringing order into your thought life, an order that is accomplished by long and persistent practices in discipline and control. The Higher Ego qualities gain dominion when thought is controlled and it is the Higher Ego who exercises Sovereign Reason.

When the results of thought control have progressed to a sufficient degree, a mental structure is formed capable of acting as a link between the Ego in Tiphareth and the Wisdom of Chokmah. Through this structure what is received from Chokmah is shaped in accordance with Higher Reason.

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into concepts that are true to their Supernal source and at the same time comprehensible in terms of the rational self-conscious mind.

The indication given by this is that when Sovereign Reason reigns in your use of mind you are able to relate inspirations received from the Causal Plane to the physical world around you. The name of the 15th Path, Constituting Intelligence, significantly expresses the mental orderliness required to receive higher Wisdom in such a rational form. A constitution is made up of governing laws that keep a group or nation working toward a common goal. When your use of thought is disciplined and orderly it acts as such a governing body.

Through its instrumentality you are able to develop intuitions into rational concepts. Illuminations will no longer call forth mere exultation and joy; they will reveal cosmic truths! They will show you the Spiritual Reality behind all that presents itself to you in the phenomenal world. Thus, although what you receive goes beyond the limits of the natural sciences, it does not violate the basic principles and truths discovered by them.

Our goal in this series of lessons is to further unfold our perceptions so that we are able to experience a broader framework of existence. We want to become conscious of the Ego within us in its eternalness, in its true selfhood which exists not only during incarnations on Earth but in other worlds between incarnations and in other lives in past cycles as well.

These goals can be formulated into definite concepts so that they will serve for a new arc of orderliness in thinking. Such formulations help bring the Sovereign Reason into expression in our lives.

Actually the active higher Reason comes into expression as the result of all we have unfolded so far in this series. The earlier unfoldments are represented by the Tarot Keys we have studied up until now. The faculties and powers developed in relation to them and their corresponding Paths are essential preliminaries before Higher Reason has anything definite to exercise its dominion upon.

Recall Key 0 for a minute. In this relationship it indicates preparedness for a new arc of spiritual development. The Fool exemplifies the eagerness and enthusiasm needed in order to continue further and deeper into the hidden truths of the inner worlds. Key 1 follows representing the faculty of attention which is essential for beginning any new enterprise. Attention focuses power by limiting the scope of inquiry. It corrects vague yearnings and too generalized intentions by confining what is to be accomplished to something well defined.

As Mercury, Key 1 also represents the opening of the Third Eye which is an emblem for the beginning of Initiation into the subtle levels of existence. Key 2, by its attributes, represents the further gathering of knowledge toward a new goal. It refers to the serious study of occult knowledge given to us by 'those who have gone before'. This constitutes the continuing development of a base of knowledge that makes further and more complete intuition possible.

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Key 2 is also the Path of the Uniting Intelligence. When it is open a definite and conscious link is indicated as established between the Ego and the Beings of the Causal Plane. In the initial stages of this linkage, what we are able to receive is vague in outline and very generalized in concept.

Key 3, which is one with the Causal Plane, represents the refinements of selfless love and compassionate understanding that enable us to develop, yet further, our linkage with Divine Beings. The Empress is emblematic of the Supernal images we begin to receive through fuller linkage with the Causal Plane.

Key 4 represents a yet further stage of this development. Note that the Path of Heh links the Causal Plane to the Ego as does the Path of Gimel but from a different angle. Key 4, emblematic of reason and order, portrays conscious receptivity to the same Hierarchical source but with increased exactness of ideas possible. This is because the inspirations now 'pass through' a mind ordered and regulated by faithful practice of mental disciplines which promote clearer and more precise comprehension.

To receive through the Path of Heh is to receive with Sovereign Reason unfolded. This enables you to unite with the rational quality in whatever you contemplate. Sovereign Reason transcends the personal so that becoming open to it unites you with Cosmic Reason.

The link with the universal rational quality is a landmark of unfoldment. Through the continuing development that is possible because of it you begin to perceive the nature of the Divine Beings whose Wisdom is behind and within all the particularized and changing activities that take place on the physical plane.

Through the practices related to the 15th Path a higher expression of vision and a deeper capacity for insight unfold within you. This corresponds to the attribution of these two qualities to Key 4. True vision and genuine insight are unfoldments that are dependent upon reason and mental competence. They signify capacities which are the very opposite to those of the 'head in the clouds' visionary or the impractical mystic who reject the outer world as nought but delusion and pain. True vision sees into the real nature of even the grossest forms and knows that in essence everything is rooted in the Divine.

It is the capacity for vision of this nature that qualifies you to unravel the enigmas and grasp the complexities which confront you when the inner world that exists behind the outer comes into view. Its outline begins to appear when you have completed to a sufficient degree the spiritual developments attributed to the Path of Heh.

These we will consider in more detail in the next lesson. Primarily they consist of practices in mental discipline and control that refine, not only our thoughts, but our feelings and actions as well. We have, it is true, discussed such controls in earlier courses but this time our work

will be more exacting and detailed. It will demand more of you but the rewards will be proportionately greater.

We are now aiming toward consciously experiencing the larger field of human existence which includes direct cognition of life in the discarnate state. We want to experience such states with Reason and accuracy as our guide. We want to experience the validity of this vaster life, not just as a one-time revelation, but as an investigation into spiritual realities to which we can regularly return and about which we can continuously increase our knowledge and understanding.

It is time for the inner worlds to be more consciously and fully considered because knowledge of them is really essential for the continuing evolution of the human race. But it must come through true insight and vision which, as we have seen, unfold only in company with higher Reason. As inner vision of this quality does awaken it breaks down the limitations that confine our conscious awareness to the reports of the physical senses only; it breaks them down without at all making us turn away from the physical world.

TECHNIQUE

Place Key 4 before you along with the Tree of Life diagram. Visualize yourself as one with the Tree in the usual manner and then focus your attention on the Sephirah Chokmah, source of the Path of Heh.

Next, intone Yod Heh Vav Heh and give this meditation:

"From Thee, Oh Divine Father, comes the Wisdom that reveals itself in the orderliness of the Stars above and in the movements of nature in the world below. From Thee also comes the Reason within me that can see that Wisdom and follow it back to union with Thee."

Visualize yourself now as centered within the Path of Heh. Then image yourself as the Emperor. Become Tarot Key 4 in all its details! As you image this feel yourself strong, courageous and prepared to carry out whatever is necessary in order to reach the goal of true spiritual insight and vision.

Continue by intoning Heh on the note C; then give this meditation:

"Within me I feel the surging fire of mind. It vitalizes my thoughts and gives strength to my endeavors. It prepares me to see the Vision of the Eternal that dwells in all things."

Focus attention next on Tiphareth. Intone Yeheshuah and give this meditation:

"The center of my Selfhood is nourished by Life-Wisdom from the Father. Through the Path of Heh it enters into my consciousness and lifts the veils of confinement from my vision of the world."

Intone Yeheshuah once again. As you do try to feel light-energy concentrating itself within your heart center. Pause for a moment to let it build up and then direct it out from you in vibrating, pulsating waves of light — light that is filled with awakening love for anyone ready to receive it.

Finish in the usual manner. ##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fifteen

(from the transcripts of class lectures by Ann Davies)

The Emperor of Key 4 is the Tarot emblem for a seer as well as for a ruler. Having a true vision of things is the result of established order just as is dominion. Although orderly thinking is the indispensable beginning, eventually that order shows itself outwardly. Disciplined thinking has its effect on feelings and desires and when these become regulated they alter, in turn, the circumstances of outer existence.

The symbolism of Key 4 expresses this expanding influence. The Emperor is depicted outdoors to show that his rulership extends over forms in the outside world. Although it is true that to the Indwelling Ego everything is external, there are, nonetheless, degrees of externalness. Through practices in thought control, the outer personality vehicles are first brought under the dominion of the Real Self. When this is sufficiently accomplished then the things and beings outside our personality sphere can be contacted in a new way . . . in a way that enables us to understand them infinitely more fully.

It is inner contact with their ruling principle that enables us to understand in this way. Eventually it qualifies you to act as an agent for the Higher Hierarchies in bringing about transformations in their corresponding forms on Earth. It is this that gives you the capacity to have dominion over those forms.

In its complete expression, admittedly such dominion is an ideal that we can only work toward in the present lifetime. We are not yet in the development cycle to become fully unfolded Masters of Wisdom but we are making a beginning and the practices related to the Path of Heh — which links the sphere of Master of Wisdom to that of the actively awakened Higher Ego — refer to what we can do to work toward that goal.

To begin with we must practice disciplines that inhibit personal thought so we can receive impressions that are not conditioned by our own personality. If we want to gain insight into the powers and forces behind the outer world we have to experience their unique beingness and we cannot do this unless we allow them to make an unobstructed impression on us.

In order to receive such impressions we must curtail the tendency we all have to immediately evaluate and judge the things and people that come before us. For instance when we look at something in nature we are likely to decide, "I like it", or, "I don't like it". Or if we meet someone for the first time the usual reaction is to immediately formulate an opinion — "I feel a rapport with that person", or, "There is something negative about her that is distasteful to me". All such are personal judgments and whether they are correct or not is not the point. They are opinions of the personal ego pushing themselves to the foreground so that the thing or person before us is blocked from expressing anything of itself.

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By practice we can learn to restrain this tendency to immediately evaluate which is really quite arrogant anyway. Moreover, there is nothing further we can learn about anything or anybody if we always place what we think — and therefore what we already know or feel about them — immediately in front. The subtle realities can make no impression when we do this.

First of all then we must be willing to give ourselves over to receiving impressions from others in a sustained manner. It isn't a matter of opening ourselves to outside influence in a negative sense but of giving audience to another's point of view. This requires a selflessness that is the expression of true humility. The ordinary egotism we all share fights against such openness.

It should be realized, however, that although the reception is quiet and sustained, it is certainly not cold and calculated. You have to have a true respect and reverence for all forms of life before unique facets of it can reveal their more recondite nature to you. This must be because the revelation is the result of inner uniting and you cannot unite with anything that you repel with unsympathetic attitudes or feelings.

Of this practice it should also be realized that it requires unusual courage. You have to have enough self-assurance, in the higher sense, to open yourself freely to these influences without fear of losing yourself in them. With such strength of selfhood you are able to listen inwardly, to allow things and beings to tell you about themselves instead of forever telling yourself about them. Ordinarily we just mirror our own ideas about things back to ourselves.

It is well to realize, so we emphasize it, that this is not the same as accepting other people's or entities' opinions or influence without discrimination. You are allowing what they are to make an impression on you. You are suspending the personal level of thought, temporarily, so that the eternal in you can make contact with the eternal in another and, as a consequence, experience eternal being from a unique vantage point.

This endeavor to quietly receive subtle impressions is the first discipline related to work in the Path of Heh. We noted that it requires strength as well as patient receptivity. These ideas are developed further by a consideration of the intelligence name for Heh. In Hebrew it is מַעֲמִיד, 164, m'amyd. Its meaning is constituting; also firm, erect. This suggests the strength and conformance to definite laws of thought that is necessary before inner qualities of things can be experienced in the manner of a genuine seer.

164 is also the value of עַמּוּדִים, ammudim, a reference to the pillars of the outer temple. In this context it indicates the orderly structuring of the mental body that becomes the real support for the temple of the Human Spirit. When you have succeeded in developing order in your use of thought it becomes your strength also. It enables you to freely open yourself to the impressions of other forms of life without fear of losing your freedom as a unique center of beingness.

Another word that adds to 164 is חיצון , chitzon, which means outer, external, secular, exoteric. The Emperor is an image of civil authority, of rulership over things in the outer world. This rulership is the consequence of superior vision, of seership and, as we have seen, true vision unfolds through having become open to the inner nature of the outer forms and beings that surround us.

Adding to 164 also are three names for the Stone, אבן , which by itself is the emblem for the union of Chokmah and Tiphareth, Supernal Wisdom and Indwelling Ego. Indeed, as the link between these, the Path of Heh is itself אבן . One of the names is אבן נסתר , a stone concealed. Human thought, lifted above the personal so it can receive from the eternal, is the faculty that connects the Divine Spiritual Beings of the Causal Plane with the outer-worldly forms in which they are concealed. Through thought unfolded in this way the hidden meanings of things appear before us. Even careful exoteric thought, such as that of a scientific investigator, unveils hidden truths of nature.

Also, having the value 164 are אבן ראשון , First Stone and אבן נסתר , Wonderful Stone. Both these refer to the union between Kether and the Indwelling Ego of Tiphareth. In Rosicrucian texts these names refer to the Christ within that knows itself to be one with the Eternal Self in Kether. Through this link the awakened Christ consciousness perceives with eyes attuned to the Divine. All things in the world reveal their higher beingness to such eyes.

These ideas, related to the Path of Heh, indicate its position on the Tree as a link between the individualized Ego and the Supernal Beings of the Causal Plane. It is a fuller development of this linkage that is referred to since we have already experienced it in the Paths of Gimel and Daleth. What we accomplished in those Paths prepared us for a more distinct reception through the Path of Heh.

All of you who have long been devoted to spiritual work have become linked in a special way to the Causal level of Spirit although most of you have not yet had a clear realization of it. Much that is genuine higher guidance and inspiration is not fully recognized as such by aspirants because it enters through the avenue of thought, so it is considered to be nothing more than the product of thinking. Impressions from the Divine levels are ever so slight at first and although they do indeed come through the avenue of thought, you gradually become able to perceive their Supernal source. Primarily it is their illuminating content that should alert you and also the realization that you have become aware of something that you did not know before.

The practices we have been discussing help to intensify our clear receptivity to Supernal contacts. Sovereign Reason can be defined as human mental activity that, by accelerated development has been made capable of receiving ideas from the Supernal level of Reason. The prepared mental body becomes an agency through which Higher Reason can be embodied on the physical plane. It becomes capable not only of receiving will-ideas from the Atziluthic level but of knowing how to relate these

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to the formative beings of Yetzirah who, in turn, bring about their embodiment on the physical plane. In this relationship the individualized Human Ego acts as the representative of Briah, the World of Creation, which is attributed to the letter Heh in the Holy Tetragrammaton and so is related to this Path which links the Yod of Chokmah-Atziluth to the Vav of Tiphareth-Yetzirah.

Besides the practice of allowing unconditioned impressions to be made upon us, we must continue developing the capacity for precise thinking by not allowing arbitrary or irrelevant ideas or images to enter into a line of thought we have decided upon. It should be realized, however, that controlling thought in this way is not to be expected all the time. If you can hold to it during given periods that you set apart for it, eventually it will become something of a habit and will permeate all your thinking to some degree.

When your use of thought shows the effects of such practices you can proceed to bring your feelings and emotions into a new role of service to spiritual development. Ordinarily we go no further with things that give us pleasure or pain than the experience itself. We tend to lose ourselves in the joy we feel when looking at a beautiful scene in nature, for instance, to become fully absorbed in our own delight with it. In the development of true seership this delight can become an avenue through which we can receive inner knowledge.

We can do this by not stopping at the delight we feel. Instead of becoming lost in the personal pleasure, we should pause, feel loving gratitude for the joy we have experienced and then formulate it into a yearning to understand more fully the inner qualities of what is giving us joy. Then, in the manner indicated earlier, we wait to allow the eternal in the scene before us to reveal itself and its joy-giving capacities. More power for uniting is available when intense feelings of this type are added to thought-control as a basis for receiving knowledge through inner contact.

In the same way pain can become an avenue for clearer understanding of the things that produce it. By combining quiet receptivity with a desire to understand what is behind the sorrow or pain we have experienced, we become linked with the spiritual level. Sometimes we find that what seems the most sorrowful or tragic in our lives can be the basis of a most important opportunity for accelerated spiritual growth.

In all these practices that are dedicated to the unfoldment of Higher Reason, love must always be present. Indeed that is what Higher Reason is — a uniting of the capacity to care for others in the fullest sense with the capacity to comprehend the inner nature of things through controlled and orderly thought. These two capacities are represented in Tarot by Key 3, the Empress-Venus; and Key 4, the Emperor-Aries, ruled by Mars. Astrologically the secret love relationship between Venus and Mars is a reference to this union.

Through the capacity for receiving illumination in a rational form, which these combined qualities make possible, you become proficient in

evaluating the things that come before you in accordance with what is lasting in them. When we evaluate things from the personality level only, we judge in accordance with the transitory, for that is all that the transitory personality can discern by itself. With the eternal revealed, the significance of things is experienced from its enduring viewpoint. You are then able to apportion your attention to various activities in accordance with their value in the larger scheme of existence.

Thus with these practices and others we begin to give more consideration to developing the ideals for service to the world that we all have but seem incapable of living up to as we would like. Through contact with the eternal qualities we find that almost everything we do — if we think and feel about it in the right way — can serve the ideal. Gradually we free ourselves from the compulsions and desires that originate in the sense world and serve only the outer senses. We rise out of imprisonment by dedicating all that enters through them to promoting the actual expression in this world of our highest ideals.

TECHNIQUE

Begin by visualizing yourself as the entire Tree. When you have this image completed, focus attention on Kether, the white sphere that is placed like a crown upon your head, then intone Eheyeh. Next, give your attention to Chokmah and Binah, situated on either side of your head, together with the Path of Daleth through which they reciprocate. Intone Yod Heh Vav Heh and Elohim and give this meditation:

"From Thee, Oh Supernal Parents, I inherit my capacity to think, to feel, to will! But the greatest gift Thou hast bestowed upon me is the capacity to love."

Visualize now the energy that originates in the reciprocating Path of Daleth as flowing, by way of Chokmah, into the Path of Heh. Intone Heh on the note C and then, centered within the Path of Heh, visualize yourself as the Emperor. Become that figure in all its details.

When the image is complete, visualize the figure of the Empress coming toward you from a distance. Her influence flows into the Path of Heh by way of the sphere of Wisdom. Visualize her approaching you in all her radiant beauty. She is wearing her crown of twelve stars and carrying her scepter surmounted by a green globe and her shield of love.

She is now beside you . . . a part of you. She is your love nature. As the Emperor, visualize yourself lifting the scepter you carry, which bears the emblem of Venus. As you do, the Empress lifts hers also. The tips of these touch and sparks ignite from the power produced by this uniting. The power is light! See this power-filled light pervading an aura around you in which the two figures are encircled.

Now direct the energy produced by the scepters of power into Tiphareth, your heart center, so that you are charged with the strength of love and the power of reason. Intone Yeheshuah and then give this meditation:

"Thou, Oh ruling King and Queen, have prepared me to receive Thy instructions so that I can become a worthy messenger for Thy love and Light on Earth."

Focus attention now on the Tiphareth center. Feel the strength of love intensify there and then radiate it out to all the directions of space.

Finish in the usual manner.

##

Lesson Sixteen

(from the transcripts of class lectures by Ann Davies)

As the Path through which Cosmic Wisdom is received by the Ego, Key 4 depicts human capacities that bring this reception into active expression. We have already discussed some of these . . . the ordering of the thinking process and the ability to become aware of the inner nature of things. There is another equally important capacity which is also attributed to the Emperor.

As Aries, Key 4 is ruled by Mars, the planet of action and war. The Emperor wears the helmet and armor of a warrior indicating that Key 4, together with Key 16 attributed to Mars, are the Tarot emblems for the warring, destroyer aspect of the Great Work. Place Key 16 beside Key 4 as we continue.

There is much that we do or permit to happen that binds us to error. We allow responses and feelings to express through us that make us feel ashamed and inhibit the expression of our highest ideals. Whenever we give in to such feelings we are allowing nonhuman entities to influence us; entities that belong to orders of life whose activities hinder the evolution of the Human Spirit. These astral entities influence us primarily through selfish, materialistic and sensually excessive desires and passions.

The struggle to become free from all such influences constitutes an actual inner war. It is a war that continues for a long time even after we have entered the Path. We are all engaged in the battle and if we are to come out the victors, we need to know something about the ways of the 'enemy'. This does not mean that we will dwell on the inimical forces of the world but we do have to acknowledge certain personal shortcomings clearly enough to combat them. They constitute the lower nature affinities which we have with the hindering beings who are always trying to drag us down before the higher Ego gains full control.

To a certain extent the practices outlined in the last lesson bring about the needed purgations. Thought control makes it easier for the Higher Ego to express through us and the practice of listening for the eternal in things develops selflessness and genuine caring for others. But most of us are still working to develop these capacities. We are only at the beginning of their fullest expression and cannot, as yet, practice them except for short periods of time.

Because we live our daily lives in company with the rest of humanity we are all continuously exposed to the powerful influences that everyone else is exposed to. This must be for true spiritual development in the present cycle requires that we do not lose touch with the problems and relationships of everyday existence. If we are to unfold correctly we must continue to live full outer lives and this exposes us to the contagion of actions based on self-interest, fear and excessive materialism.

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Thus it is necessary for us to engage in active eliminative practices that have for their object the destruction of any remaining personal characteristics which permit undesirable astral influences to dominate us. These influences, remember, are completely invisible to the outer senses. They are not really a part of the Human Spirit except insofar as we allow them to act through us. They are part of the 'outer' astral environment that surrounds us all the time.

Through knowledge and persistent endeavors we can begin erasing the things we do that attract these unwanted influences. Some of the personal shortcomings we need to erase had their origin in this life. Others go much deeper. There are race errors for which we must share responsibility. Others are national or genetic in origin and still others we brought with us from past incarnations. All must be overcome before full mastery can be attained. Much of the symbolism and attributions to Key 4 indicate the nature of the task before us and the way to complete it successfully.

The Emperor's warrior helmet gives emphasis to the brain and sight centers ruled by Aries. This indicates that much of the battle is directed toward overcoming delusions in thinking and seeing. Disorderly use of the mind causes us to 'see' error. Our primary battle should be directed toward getting rid of untempered thoughts that follow the line of least resistance. The emotions and feelings are not so difficult to bring under control when thinking is clear and precise.

However, order is not the whole of it. Thought can be quite refined and follow very logical sequences but if the original premise is in error, the false conclusions arrived at will be that much more influential and therefore serious. This is because such conclusions can be filled with intellectual correctness but because they begin with some partial truth of outer appearance or physical sense perception, they cannot penetrate into the real nature of anything, so they remain unavoidably one-sided.

The problem is that we mistake the necessary illusions of physical existence for the whole truth. An obvious example is the belief based on outer appearances, that anyone can really gain at the expense of anyone else. This is so prevalent an idea in so many minds that we have to be continuously alert if we are to avoid falling into the trap of some of its more subtle forms of expression.

All separative and therefore selfish lines of thought are destructive to the development of the true Human Ego. Inner plane research requires that such traits be reduced to a minimum. We are not so protected on the inner planes as we are in the physical world. Here, physical phenomena provide a stabilizing effect and a continuous check on fantastic ideas. This is not the case when we enter the inner planes unless we bring stability with us.

Thus it is that inner plane research — the seership of the Emperor — requires competence of a high order and courage also. Courage is a

positive Mars attribute and it is needed in abundance if we are to face and acknowledge the tendencies in ourselves that are still tinged with selfishness, egotism, covetousness, a love of ease, jealousy, resentment, self-pity, a critical nature.

All of us have some of these. Our altruism and beneficence often disappear when someone annoys or insults us. We rise up in self-righteous indignation which may be but a veil for outright hostility and dislike. We have to be able to look at the dark side of our own natures without turning away or denying that it exists.

We do not have to be perfect in order to enter the inner worlds but we do need to be aware of such tendencies as those listed above. If we know where it is that we are still quite imperfect, we cannot be so easily fooled by the inimical entities who dwell on the Astral Plane. By realizing our personal limitations we actually gain in strength and courage for the battle against whatever stands in the way of true Self Dominion.

Another emblem of importance in Key 4 is the red globe that the Emperor carries. It suggests the 5th Sephirah, Geburah, which Key 4 is associated with through Mars through the color red and through the value of the letter Heh. Geburah, sphere of volitional will on the Tree is the sphere of Greater Adept in the Grades of our Order. It is the Grade where courage, strength of will and adherence to universal law are particularly cultivated.

The red globe is embellished with an inverted T cross. The cross in itself is an emblem of Saturnine limitation. Its inverted position indicates an effect of limitation that is not the usual one. Combined with the strength and courage of Geburah, the inverted Saturn cross refers to an enlightened use of the power to limit, the power which flows into Geburah from its originating sphere of activity in Binah.

When limitation as a means for concentrating power is truly understood, the secret of form production is grasped. This is one of the powers of a Greater Adept. He serves the One Life through his ability to bring new and constructive forms into the world. A genuine seer, which the Emperor portrays, has this ability also. Through the 15th Path, the Emperor receives Wisdom and Truth from Chokmah. He then focuses and concretizes it into ideas that the incarnate ego in Tiphareth can comprehend.

The ability to use limitation in this higher way is developed by exercising it, preliminarily, as intelligent control over the expressions of the Mars energy in your nature. As you know, the most potent and compelling expression of Mars is associated with the sex drive. I have spoken on this subject often in both lectures and courses. It is in this area, where the energy is most intense, that redirection can be extremely significant.

Alchemically Key 4 is related to the first stage of the Great Work called Calcination. Aries is the Zodiacal sign, Mars the ruler and fire

the element connected with it. The Sun is also active as the heavenly body exalted in Aries.

Calcination, similarly to the Emperor as warrior, refers to a definite purgation of the personal vehicles. During this stage the aspirant battles against the materialistic and sensually excessive influences that try to invade his thoughts, feelings and actions. The exalted Sun indicates a result of Calcination. Its cleansing action releases the Ego, the Sun Within, from bondage to lower nature errors. It frees it to receive more and more fully from its rightful source of inspiration, the superconscious levels above.

Calcination in its clearing effects, upgrades the thinking principle. This mental cleansing is paralleled by a cleansing effect in the physical body. In the Magical Language, words connected with Aries and Key 4 indicate this correspondence. The Hebrew name for Aries is אלה, telah; Ram. Its value is 44 which is also the value of דם, dam; blood.

Through the circulatory system the blood links all things together. It brings nutrients to every part of the body and carries away impurities that have built up. Through the law of descending influence, the elimination of erroneous ideas, that Calcination accomplishes, eventually affects the chemistry of the blood. This change in chemistry permits the higher frequencies of solar radiation, those that carry subtle spiritual forces, to become more perfectly incorporated into your physical body.

In some references, the term דם is used to indicate blood guiltlessness. This meaning suggests the purgation of errors from the deepest levels of consciousness that must eventually include those that are genetic and racial in origin.

44 is also the value of להל, khool; to dance, to twist; sand. It is suggestive of the vital solar energy that illumines the mind on one level and vitalizes the blood stream in a corresponding way.

Another word that adds to 44 is אגם, agahm; pool, pond. Sometimes it is used as an adjective to mean sad, depressed, despondent. For aspirants there is often a temporary period of depression when life seems to have lost its appeal. Physical plane pleasures no longer satisfy you but spiritual insight has not yet advanced far enough to replace what you seem to have lost. This is only temporary and is a necessary part of the Initiatory process.

44 is also the value of להט, lahat; flame, magic, enchantment, glittering. It links the performance of true magic to the transformations effected and the insights experienced as a result of Calcination. These results prepare you to use limitation wisely in the condensation of forms. The Emperor who portrays a Warrior and a Seer is also a Magician for He is the Sovereign Reason that mediates between the archetypes of the Supernals and their actualization in the physical world below.

The final word we will discuss under the number 44 is **יָלֵם** , galey, my redeemer. This word specifically refers to a redeemer who is also a blood relative. What is intimated is the feeling of genuine kinship that holds true on the higher planes. When you reach the necessary stage of development you come into contact with the Inner School Adepts who have been aiding you. You experience a sense of kinship with them that goes beyond anything we ordinarily feel for physical blood relatives.

TECHNIQUE

Place Keys 4 and 16 before you and give your attention to them for a few moments, then proceed by visualizing yourself as one with the Tree in the usual fashion.

Give your attention next to the Supernal Triad, particularly to the circulating energy that continuously descends through the Paths of Aleph and Beth and reciprocates between Chokmah and Binah through the Path of Daleth. Intone Yod Heh Vav Heh and give this meditation:

"Thy place, Oh Divine Father, is among the Supernals. Blessed art those who receive from Thee, Oh Thou Fountainhead of Wisdom, through the opened Path of Heh."

Give attention next to the Egoic Triad, again visualizing the circulating flow of energy that takes place between Chesed, Geburah and Tiphareth. Intone Yeheshuah and then give this meditation:

"By purging out error I have prepared myself to unite with the Sun in Tiphareth. In union with the Christos I receive from Chokmah and say with Him, 'Not my, but Thy will be done on Earth.'"

Visualize the Supernal Triad above you as you continue to experience yourself as one with the Egoic Triad, centered in Tiphareth. From above visualize a vibrating cylinder of red light that is the Path of Heh and that is linking you to the Supernal Triad above. Intone Heh on the note C and give this meditation:

"Oh Thou, most Ancient One! I know Thee as the inmost essence of me. Thou art at once within me and beyond me . . . and within and beyond all that exists in all the many worlds."

Focus attention now on the lower triad of Netzach, Hod and Yesod. Visualize the flow of energy that takes place between them, particularly that which flows through the reciprocating Path of Peh, emblem of Mars. Intone Shaddai El Chai and give this meditation:

"Thou art the recipient of an abundance of blessings that stream down from above. Thy destiny, Oh Humanity, is to become Golden with Wisdom and Luminous with Love-filled Light!"

Return the focus of your attention to Tiphareth; intone Yeheshuah once again and then visualize the energy and power that has intensified within you as radiating out in all directions as an aid to the work of the Redeemer that is destined to lift out of darkness all who dwell on Earth.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Seventeen

(from the transcripts of class lectures by Ann Davies)

In the lessons just completed we considered the Emperor and the 15th Path as an expression of the union between Father (Supernal Wisdom) and Son (the Human Ego) — a union that is represented in our teaching by the word אבן , Aben; Stone. The Hierophant, Key 5, also represents this union since his Path descends from the same Supernal source. The Emperor links Chokmah to the image-making faculty of the Ego in Tiphareth, while the Hierophant, through the 16th Path, links Chokmah to Chesed, the highest Sephirah of the Egoic Triad. Furthermore, the 16th Path itself indicates both Father and Son. Although it emanates directly from Chokmah, it bears the letter Vav, the letter of the Son.

The meaning of Vav, nail or hook, suggests something suspended from and sustained by something else. This meaning points to one of the basic spiritual teachings related to Key 5. It has to do with our awakening to recognition — as the Son, the Human Spirit — of our dependence on the Supernal Father — the Cosmic Life — for all that unfolds as wisdom within us. The recognition of this truth and the cultivation of an attitude of gratefulness for all that has been poured forth to us from Higher Beings prepares us to receive more fully of that Wisdom. It is this recognition and reverential feeling that is portrayed by the ministers kneeling before the Hierophant in Key 5.

The Hierophant portrays the One Teacher, the primal source of all wisdom. It is received as true spiritual intuition through an inner faculty that corresponds to outer hearing, the bodily function assigned to Key 5. The ministers depict the qualities of soul that develop this inner faculty and make it possible for you to receive direct instruction from the level of wisdom that coincides with the Causal Plane.

Although, as we have noted, both the Emperor and the Hierophant emanate from the sphere of Wisdom, the priestly vestments of the Hierophant contrast with those of the Emperor, indicating a contrast in the facets of Divine Wisdom that are received through these two Paths. The Emperor is more directly concerned with establishing and maintaining right relationships and attitudes toward the outer life and environment. The Hierophant, on the other hand, suggests an emphasis on giving instructions that develop the inner life, that lead to contact with inner worlds and inner beings.

Because of this emphasis what is received through the 16th Path is particularly helpful in guiding you during inner world investigations and experiences. This is further shown by the Sephirah to which the Path of Vav descends. Chesed is the sphere of higher remembrance. Entrance into its Grade of Exempt Adept indicates a capacity to read the 'script' of what is usually called the Akashic Record.

From this inner Record, impressions of existence can be discerned that extend to the very beginning of this cycle of manifestation. In order to

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receive from this source with understanding, however, you must be linked inwardly with the One Teacher. Through that linkage misinterpretations and misguidance by lesser astral entities is avoided. No matter what comes before you, and no matter what its form, the Inner Voice reveals the eternal principle involved so that you cannot stray too far from truth.

The Akashic record is represented in Tarot by the scroll of the High Priestess. As with all subconscious or astrally clothed knowledge, it is not in itself reliable as truth. Furthermore, as you have often heard, the capacity to receive impressions from it is not necessarily a sign of advanced spiritual development. It can be perceived by many who are psychically sensitive even when the sensitivity has been prematurely — unlawfully — developed or when it represents the leftover psychicism that belongs to an earlier period of human development.

It should also be realized that in the beginning stages of inner receptiveness you need guidance even though you have unfolded in the right way. At first there is a halting unsureness with the reports of your newly unfolded organs of perception and a bewildering unfamiliarity with the type of impressions you are receiving. Everything is perceived in a different manner on the soul level so that continuous 'listening' to the Inner Voice is of utmost importance.

Through the counsel of that Voice you are able to evaluate correctly the images and forms that are impressed in the Astral Light. The Inner Voice brings you revelations from the Divine level behind the phenomena of nature as well as guidance from the Adepts and Masters of the Inner School. This guidance 'cannot be kept from you' once you have entered into Union with the One Teacher. That Union is consummated within the Secret Place of Holiness at the center of your being. The One Teacher is the Indivisible Self within whose Being all that exists is One.

The importance of this inner linkage in connection with the acquisition of soul knowledge and powers is shown astrologically. To Key 5 the sign Taurus is attributed, in which the Moon, represented by the High Priestess and her scroll, is exalted. This exaltation indicates that domination in the Astral-Formative world is brought to its highest expression when the reception of knowledge and perception of images on that level is accompanied by the intuitional guidance of the Hierophant.

As we have seen, the guidance represents a capacity to receive from the Divine level of the thing you are perceiving in its soul or Astral form. The archetypal motivation behind the soul perception is thus experienced. Gradually you are able to link the inmost with the outermost. A whole line of descending solidifying development becomes clear to you. You begin to experience the continuous interweaving of qualities and reciprocation of energies that takes place between the worlds. In the vastness and complexity of existence that begins to unveil itself to you through this twofold receptivity, you realize the folly of attempting to formulate judgements that are based on transitory Astral images only. Such judgements, drawn as they are from limited and partial knowledge, are one of the main causes for the immense amount of Astral misconceptions and errors that we have to help bring to an end.

Note that this Tarot Key, which represents receptivity to Causal Plane intuition and also correct perception of the forces and forms of the Astral Plane, is assigned to the element of earth. This indicates an admonishment. In all your inner plane investigations and meditations you must make sure that you keep in touch with the physical plane. The things of earth are just as spiritual in essence and just as capable of being illumined by intuition as those of any other plane. Actually the problems and impacts experienced during physical incarnation are the most powerful instructors that we have. Part of our concern as initiates is to focus the light of intuition on physical plane matters. We need to grasp the significance of seemingly mundane occurrences within the larger framework of multiworld existence of which we are becoming aware.

Certain characteristics attributed to the Taurian individuality type indicate special qualities that are required of us in the work of the 16th Path. Taurians are said to be creative in a practical way. This reiterates the ability we have just been considering that enables us to translate spiritual insights into principles that can guide us through everyday life.

The Taurus nature is also known for its strength and endurance in carrying out goals it has set for itself. It takes steadfast endeavor to listen patiently for the Voice when there seems to be no distinct answer . . . to continue with the laborious task of subduing the personality voice, which seems determined to interfere and interrupt, until the One Teacher is able to get through to you.

What these several references to inner receptivity, on the one hand, and attention to daily existence, on the other, point to is the mediating position of human consciousness. Five, the number of this Tarot Key, is also the number of mediation and of MAN. The human kingdom is fashioned to act as mediator between the Supernals and the physical plane. Actually we are all mediators in that we both receive and disseminate. We are both student and teacher in the service of the One Teacher whether we know it or not. Everyone receives instruction from those with a greater capacity for wisdom and gives instruction to those with lesser capacity. This descending chain that has its source in the One Teacher has also a specialized expression that requires specialized skills.

In order to fulfill the position of mediation in the fullest sense, dominion over the Astral-Formative forces must be consciously unfolded. With this dominion — which primarily means understanding the forces and forms and their interrelationships — we place ourselves in position to bring the Supernal powers down through the Astral level where they can be clothed in forms appropriate for carrying out the Divinely proposed goals for Earth evolution.

Dominion over the Astral forces brings with it great responsibility. It places us in a position of mediating influence that must not be misused. We need to strive continuously to be worthy of this position and to search our motives often to be certain that they have not become tainted, even a little bit, with self-seeking or hidden pride.

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In order to carry out this search effectively it is necessary to admit to ourselves that we are perhaps not better in some ways but worse than we have realized. As part of humanity in this materialistically oriented age, we are continuously exposed to very strong tendencies to selfishness and animosity.

It is this willingness to admit to imperfections and weaknesses that the humble and contrite figures of the ministers depict. They approach the Hierophant as sinners asking to have their shortcomings pointed out to them so that by correcting them they can become worthy of entering into active Hierarchical service. The capes they wear depict certain qualities that must already be developed, that you must bring with you when you approach the Hierophant. The five cultivated roses represent the refined and highly sensitized organs of perception. The four lilies indicate that sufficient knowledge of all the four Worlds has been acquired through diligent study.

With all these qualities you are still not ready to approach the Hierophant unless love has become your foremost guide. The Voice of Higher Wisdom speaks only to those who come before Him with a heart filled with love and boundless beneficence.

This foremost requirement and its unfoldment is expressed by Venus, the ruler of Taurus, when we consider both her qualities and placings on the Tree. The Venus influence bestows fondness for the beautiful, the artistic, the harmonious. Her Sephirah is Netzach where you acquire artistic refinements, appreciation for wisdom and the capacity to love to the fullest, although still somewhat confined to personal love.

The Sephirah just above Netzach is Chesed. It is the recipient of the Netzach developments when the Egoic Triad is being unfolded. These Netzach qualities ascend to Chesed through a Jupiterian Path and enter a Jupiterian Sephirah. The all-embracing love expressed by Chesed is not really so different from the unselfish personal love of Netzach. It is just that it is expanded by its blending with Jupiter.

Chesed, recall, is the sphere of higher remembrance. It is this remembering that unfolds the expansiveness of love. When you have some inner perception of past cycles of human development you see how humanity has been continuously aided and nurtured by the devotion and caring of Divine Cosmic Beings. They gave of themselves selflessly so that we might unfold the freedom of individual consciousness. When you experience this wondrousness there is such a feeling of love and gratitude toward those Emanations of God for Their givingness that you cannot help feeling a deep yearning to aid others as we have been aided, to love as we have been loved.

It is this love unfolded through remembrance that ascends to Chesed as the quality of the Exempt Adept. There you are ripe to receive of the Divine Creative Love whose source is the Path of Daleth — the Causal Plane — the highest place of Venus on the Tree. That Divine Love descends through the Path of Vav and merges in Chesed with the love developed in Netzach that has been wrought out in the school of incarnate experience.

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It is this blending of Divine Creative Love and perfected Human Love that fulfills the requirement through which you do more than receive from the Hierophant. You become one with Him in the Path of Vav . . . you become one with the Son in the place on the Tree where the Son is consciously linked with the Father and able to receive continuously from the very source of all true intuitions. That source is the Path of Daleth where Understanding and Wisdom in continuous Union pour forth guidance for the perfection and sustenance of the Son.

TECHNIQUE

Begin by visualizing yourself merged with the Tree. Then give attention to the Supernal Triad, particularly to the Path of Daleth which is one with the Causal Plane. Intone Yod Heh Vav Heh and Elohim and then give this meditation:

"Oh Thou, Divine Creative Ones! Thou art truly the authors of my being! My heart is filled with gratitude for Thy gift of conscious life!"

Give attention next to the Egoic Triad particularly to the sphere of Chesed. Intone Al and then give this meditation:

"Thou hast guided me, Oh Divine Teacher, to this place of Glory! Thou hast prepared me to serve Thee in fulfilling Thy goals for Earth."

Feel yourself now as entering the Path of Vav. Therein you are centered within an aura of vibrating red-orange light. At this point become the Hierophant of Key 5. Visualize this in fullest detail. See the four-tiered Crown upon your head, the red-orange robe with the blue-green trim. You are also the ministers, the one holding keys and the other who is in a gesture of prayer and devotion. When this is complete intone Vav on the note C# and give this meditation:

"I kneel before Thee, Oh Thou Supernal source of Wisdom, that Thou mayest show me how to prepare myself for communion with Thee."

Center attention now in Tiphareth. Intone Yeheshuah and then visualize the energies that have gathered within you as now radiating out filled with the love you have received. In this way the love can continue on its way to others increased by having passed through your consciousness.

Finish in the usual manner.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Eighteen

(from the transcripts of class lectures by Ann Davies)

As a Path of the Tree, Key 5 is called the Triumphant and Eternal Intelligence. These words convey a hint of the sublime experience that becomes possible through possession of this Path. It has to do with a direct realization of the wisdom and intelligence that pervade every process and phenomena of the manifest universe.

This pervasive intelligence is indicated Qabalistically. All the Paths of the Tree, representing the entire manifest universe, are called Paths of Wisdom. The 16th Path, which descends directly from Chokmah and is symbolic of both mediation and linkage, portrays the agency through which the indwelling wisdom is unveiled to the Human Spirit.

Through Taurus, the 16th Path is attributed to earth. It is during incarnate existence that the eternal 'I' in us awakens to the wisdom dwelling within the forms of earth. Nature is in truth a great teacher. The natural scientists have brought knowledge and understanding of the physical universe to a magnificent refinement. What is known of the universe as a physical entity today goes beyond anything ever unfolded in past cycles. It is the fruit of careful and painstaking labor but it is one-sided knowledge which considers only the outer expressions of things. It needs to be linked with knowledge of the inner worlds, developed by methods that are different but equally demanding of care and painstaking labor.

This linking of inner knowledge to the outer is what the Hierophant portrays. The Inner Teacher, through the avenue of intuition, instructs us in knowledge of the three worlds above Assiah. Key 5, by its Hebrew letter Vav, is attributed to the human Ego. It is that center of consciousness within us that must complete the linkage, must blend inwardly received knowledge with that received through the outer senses so that eventually all four Worlds can be perceived as a unity.

The wholeness of universal wisdom is needed for the continuing evolution of humanity. The work we are doing together is directed toward developing you as a researcher of the inner realms who is just as well trained as any scientist of the outer.

This is the proposed objective behind the present work of the Inner School. As emissaries of the One Teacher they are revealing mysteries of the inner worlds and transmitting them through a Hierarchical chain of individuals who have attained to varying degrees of spiritual unfoldment and preparation.

Through your long years of devotion to spiritual knowledge you have prepared yourself to take part in this work. Realize that it is not necessary that your capacities for insight and intuition be fully unfolded. However, we all need to accelerate our efforts every so often, to do more than we have been doing toward encouraging the growth of the inner organs. They respond, as you know, to consistent practice of the methods that you have been given.

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In the early stages of inner receptivity the Voice speaks to you through what seems to be the same as ordinary thought. But if you have observed the rules and continue to give quiet, meditative attention to the concepts you receive through these lessons and to the feelings you awaken through the performance of the Techniques, you can rest assured that you really are receiving intuitively. The increased understanding that you surely have noticed in yourself is a sign of it. This should encourage you and keep you patiently striving toward more complete receptivity in due time.

The Taurean virtue, patience, is particularly important for this work. It takes more than ordinary patience, together with determined endurance to continue with methods and practices whose results are so subtle at first that they are barely recognizable. It helps if you keep in mind that whenever you give attention to higher realities you are also building the organs of inner perception. The very pondering of genuine spiritual teachings or the carrying out of visualization exercises concentrates and directs forces which develop and strengthen the inner sensorium.

The inner organs, you should realize, are not just finer replicas of outer sense organs. They are referred to as sense organs because they receive impulses that you are able to translate into perceptions, but they are basically different. They do not receive in the same manner as the physical senses do. With them you 'enter into' the object of your perception. You become one with it and thereby experience its inner nature.

The ruler of Taurus, and therefore of this Key and Path, is Venus, creative imagination. Imagination is a particularly powerful agency through which intuition from higher planes can be received. When you build imaginative images specifically as vehicles for intuition, you are using the Venusian power in a spiritual and sublimated way.

The images we fashion in our Techniques have this quality. They serve as instruments through which intuition can be received. They also prepare us to enter the inner worlds with refined creative capacities. Let's consider for a moment the manner in which we perform these visualizations.

Each one is similar to the others in many ways, calling up the same images and relationships. Yet each is a little different, with emphasis given to the Path and Sephirah we are at that time studying. Both the similarities and the slight differences have a definite purpose. Repetition of images, movements and sounds has a powerful effect on the feelings arousing strong devotional responses. This is apparent from the rituals of various religions. The slight differences help to give freshness to the visualizations and to keep the self-conscious ego alert. Also, by giving emphasis to a specific concept, they limit the visualization to receiving a definite type of wisdom.

In fashioning these visualizations you are using astral substance. This is true of all imagining. The difference with these is that they are

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not fashioned wholly as a response to outer sense stimuli or desires. We look at the Tarot Key or read the instructions to give us the pattern but it does not altogether correspond to anything we might experience or desire in the outer world. Indeed, the Tarot Keys have been designed with antique clothing and other such details in order to impress the inner consciousness in a special way.

When you visualize a Tarot Key you are not imaging something you have seen or heard in daily existence nor have you imaged it in response to outer desires for objects or sensual pleasures. Because of this our visualizations awaken to a greater degree than ordinary imagining, the construction of the inner organs. They are more directly related to the inner symbol world and thereby free your consciousness, while you are visualizing them, from dependence on the outer senses. They give you the first subtle experiences of being, of existing, apart from the outer senses. You are alive within them, closed off from the outer world.

Thus when you perform the visualizations you are actively working on the Astral plane. More important, you are not using creative imagination to satisfy personality desires. The strong and intense feelings you arouse are therefore primarily selfless. The Venusian forces that you employ are of the sublimated quality that ascends to the beneficence of Chesed. What you create with these visualizations is of importance to you as a human being, as a member of humanity and not just as a separate personality.

What you should realize now is that the strong exalted feeling quality that visualizations arouse is actually the beginning of inner perception. The force concentrated through their performance nourishes the inner organs — or Inner Holy Planets, as we also call them. Furthermore, the images in themselves act as agencies through which Supernal concepts can be transmitted to your personal level of consciousness.

The Tarot images are inexhaustible in the wisdom they can relay to you because they have a dynamic quality. They are able to attract wisdom that has been unfolded by others who have used them in meditation. They draw inner forces to you and shape your feeling consciousness into the devotional, quietly receptive attitude that is exemplified by the ministers kneeling before the inner source of Wisdom.

The ministers indicate another quality that is important. It has to do with a willingness to listen to others, whether they seem to know more than you do or not. There is much that we can learn from almost any source if we give understanding attention to it and have learned to subdue our own knowledge to receive what someone else has to offer. In the final analysis all knowledge, even false knowledge, originates with the One Teacher, the Father! We need to be willing to receive it from any of His emissaries. The discriminative faculty which we have unfolded will not allow us to be deluded by it. As we have all learned I'm sure, even misinformation can be a necessary part of our education.

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The quality we are referring to is a certain humility that, combined with confidence in your sense for truth, permits you to give audience to others. You can learn from many sources. They need not be ahead of you in development. This is evident enough, since we not only can learn from children but from animals and all levels of nature. The agency of wisdom is really the capacity we have unfolded for extracting it from whatever source presents itself to us. It is, in truth, in all things. What is continuously being imparted from many sources requires organs developed to receive it. The physical organs bring us impressions from the outer activities of things. The inner organs bring us impressions representative of the inner activities. It is the Ego, indicated by the letter Vav attributed to this Path, who is the mediator within us who, through the avenue of the mind, links all these together.

A little earlier we discussed how the visualizations arouse definite and strong feelings. Because these feelings are not tied to the personality they can become objects of meditation in themselves. You can meditate on a feeling apart from the need for an image. This will give you a further impression of freedom from dependence on physical forms. This feeling is the beginning of the awareness of the eternal that the 16th Path promises.

The freedom from the need for an image to meditate upon requires further practice. It is an expression of the state symbolized in Tarot by Key 12. Astrologically it is Neptune, said to be the higher octave of Venus. It exemplifies the Venusian intensity of feeling but lifted out of the need for form.

The suspended state of consciousness the Hanged Man represents is unfolded by taking visualization practices a step further, as it were. Through visualization you suspend dependence on outer forms by giving the focus of your attention to an image. You can further suspend your dependence by causing the image to become still and intense, by repeating one image until you are completely absorbed in it and the feeling accompanying it is strong and exalted. From that point you endeavor to erase the image from the focal point of consciousness and retain only the intense feeling as a focus of attention. You dwell in the feeling and erase the image entirely.

TECHNIQUE

It will take repeated efforts before you are able to meditate on the feeling alone. For this study period repeat the meditation given in the last lesson and then give your attention to the practice of erasing the image and retaining the feeling as the object of meditation.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Nineteen

(from the transcripts of class lectures by Ann Davies)

At the close of the last lesson we discussed the practice in which you cause the visualization you have constructed to disappear, retaining only the feeling content that accompanies its construction. This feeling, when you make it the focal point of meditation, brings further experience of existence beyond the reports of the physical senses.

It is a practice that develops your capacity to receive intuitional guidance a step further. What you receive through visualization represents one stage only of receptivity to the Hierophant, whose wisdom encompasses every plane of the Cosmos.

The Hierophant is the Revealer of the Mysteries but he does not unfold His treasures all at once. His four-tiered crown and scepter indicate the scope of His teachings and the manner in which they are disseminated. What he has to impart includes revelations from all four Worlds which He reveals through four stages of spiritual development. These have a relationship to the four-lettered Holy Tetragrammaton Yod Heh Vav Heh, the Divine Name attributed to Chokmah, the Sephirah from which the 16th Path descends.

Vav, the Hebrew letter assigned to Key 5, represents the Human Ego who is the recipient of the revelations. In its relationship to Tiphareth, Vav corresponds to the birth of the Higher Ego and entrance into the Grade of Lesser Adept. As the 16th Path, Vav is emblematic of the union which takes place between the fully matured Ego in Chesed and the Father in Chokmah. These two stages of unfoldment and the two between them represent four phases of intuitional receptivity to the Hierophant.

The birth of the Higher Ego takes place in Tiphareth when the personal vehicles have reached the stage of preparation depicted by the two ministers kneeling before the Teacher. They indicate a readiness to approach the throne of higher understanding by entering into a new cycle of development as initiated Lesser Adepts.

The letter Vav is linked with both the beginning of this new cycle in Tiphareth and with its completion which has a relationship to the 16th Path. It is significant that the 16th Path is assigned to Earth. Often you have heard that the Great Work comes to its conclusion when the transformations it effects have succeeded in altering even this body of Earth.

What is being emphasized here is that we do not just once and for all become open to the highest and most profound secrets of the Hierophant. Initiation into the mysteries of the universe unfolds gradually with later stages of insight and knowledge building upon the wisdom received in earlier stages.

In the course of lessons, "Meditational Ascent on the Tree of Livingness", Lesson 98, you were given three charts. One is the

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familiar Tree of Life presented as concentric circles. The other two tabulate some of the relationships that this circle chart reveals.

Chart 2 diagrams the stages of development that follow after the birth of the higher Ego. It shows how spiritual development unfolding from Tiphareth partakes of one of the Sephiroth above it and affects a corresponding personality Sephirah below. What is received in Geburah in the Grade of Greater Adept, for instance, affects Netzach and the desire nature which (on the chart) occupies the same small dotted circle extending outward from the Ego in Tiphareth. The extension takes place through four circles. These correspond to four stages of increasing capacity to receive intuitively from the Hierophant.

Geburah and Netzach are representative of the first stage; Chesed and Hod of the second. The third stage is indicated by the relationship that exists between Binah and Yesod and the fourth by that between Chokmah and Malkuth. This fourth phase is represented also by the Path of Vav which unites the Son to the Father through the mediation of an Earth Path.

We can benefit by entering a bit further into the concepts suggested by these relationships. The first circle outward from Tiphareth has Geburah above and Netzach below. Between the two planets assigned to these Sephiroth — Mars and Venus — there is an opposite-complement relationship. This is one indication of the influence they have upon each other.

Geburah, as an Egoic Sephirah, represents the transformed and spiritualized usage of the Mars force. A Greater Adept utilizes this force to strengthen will and to intensify the power available to him for carrying out intended goals. One who has entered the sphere of Geburah realizes fully that the power-to-accomplish is not personal.

As the strength of volitional-will increases, the desire nature of Netzach goes through another stage of perfection that far surpasses everything that was accomplished in the First Order Grade of Philosophus. When you have experienced the Impersonal Will it cannot help but increase the potency of your desire and simultaneously clear it of any remaining motivations that are based on merely personal concerns. What will benefit you as a member of humanity and, so, all of humanity, becomes the primary impetus that can arouse you to desire.

Through this interchange between Geburah and Netzach your desire nature is filled with a strong, deeply concerned feeling for others. Such feeling is an actual power that gives strength to the inner organs and thereby expands yet further your capacity to receive guidance and instructions from within.

The next circle on the chart indicates the results of your now greater capacity to receive inner guidance. In this stage, entrance into the Grade of Exempt Adept transforms the thought-life attributed to Hod.

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Chesed is representative of development that enables you to share in Cosmic remembrances with full comprehension of what you are perceiving. The quality of comprehension is indicated by Jupiter, which finds its sphere of activity in the 4th Sephirah. As an Exempt Adept your inner development enables you to read the Akashic Record or 'Occult Script', as it is also called. From it you learn the meaning of human existence in terms of Cosmic evolution. The revelations it opens up to you reveal past cycles and past lifetimes. From this knowledge you develop a new perspective. The things that you allow your thoughts to dwell upon are not the same as before.

The expanded view of selfhood affects your use of thought so that it becomes extremely selective, orderly and much more powerfully receptive to ideas descending from higher worlds. The results of these developments in Chesed transform your use of thought beyond anything that was accomplished in the First Order Grade of Practicus.

The next circle on the diagram we are considering represents the Human Ego who has developed the capacity to 'cross the Abyss' into Binah, sphere of the Creative Elohim and of Neshamah, the Divine Soul. Entrance into the corresponding Grade of Master of the Temple indicates an ability to share in the deepest mysteries of creation; to experience, with the Elohim, Their wisdom of the living forces that underly the manifest universe.

The light shed into your soul by this level of Divinity radiates through your Astral body, illuminating it with increased vitality and understanding. The Divine influence from Neshamah is so penetrating that it is able to transform the most deeply entrenched patterns in Yesod. It enables you to effect necessary alterations in the Vital Soul level beyond anything you were able to complete in the First Order Grade of Theoricus. When you reach this stage of spiritual unfoldment, errors can be corrected in habits and patterns that are part of your genetic and racial inheritance. Even adverse patterns that affect you as a member of generic humanity can be altered.

These transformations in the deeper levels of the Vital Soul, that become possible through linkage with Binah, bring about a further organization and structuring within your inner vehicles. When all impediments are cleared away the influx of power from the Supernals strengthens your linkage with them and enhances the quality of instruction that you are able to receive as intuitions from above.

The fourth phase of unfoldment following the birth of the higher Ego is represented by the circle that has Chokmah above and Malkuth below. Chokmah is the grade of Master of Wisdom. It is a further development of Supernal linkage first established through contact with Binah.

The Path of Vav, related as it is to intuition, indicates that it is linkage with Neshamah, the highest source of intuition, that enables the Human Spirit in Chesed to contact the Father in Chokmah. Intuition is the agency through which the Son unites with the Father.

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What is further indicated is that it is the knowledge of formation received in Binah that prepares you to consummate the final perfections of the physical body that signify completion of the Great Work.

The perfecting of the physical body related to this stage of unfoldment is of another order from that which was accomplished when you began your spiritual development in the Grade of Zelator. At this height transformation of the physical has to do with perception of the spiritual realities behind the outer solid forms. It requires an open line of communication with the Cosmic Beings situated in Chokmah and indicated by the Divine Name, Yod Heh Vav Heh.

The beginning of the manifest universe is related to the Divine Beings who are designated by that Holy four-lettered Name of the Father. His generative Life-force, which initiated the manifest universe, held within It the seeds of the phenomenal world and of the physical body of Man.

A continuous receptivity to the wisdom of the Cosmos becomes active when this stage of unfoldment is reached. The embodiment of Spirit in the flesh makes it possible for you to receive wisdom originating with Cosmic Beings whose evolutionary unfoldment surpasses that of natural humanity in the same way that humanity surpasses that of the lower kingdoms of nature.

It is significant to note that the first stage of unfoldment is assigned to Atziluth, the highest world. It is represented by two fire Sephiroth which express the fiery, initiating force attributed to that world of Will-ideas. These two fire Sephiroth hold within the framework of their volitional intentions and cultivated desires the seeds of all that is to unfold through the stages that follow.

The second stage is related to Briah. It is represented by two water Sephiroth which express the reflective, developing, retaining principles of mind. These have their source in the Creative World of Briah.

The third stage is related to Yetzirah. Yesod is an air Sephirah and Binah, as one of the Supernals, really contains all the elemental qualities of the Sephiroth below. The attributions of Yesod and Binah indicate clearly enough their relationship to the Formative World of Yetzirah.

The fourth stage is related to Assiah and is represented by Malkuth, the only Sephirah directly assigned to Earth. It is related also to Chokmah as the primal source of all the miracles of wisdom that are found in the forms of Earth.

These four stages lead into a fifth, which marks the centering of the Ego in Tiphareth with the Indivisible Self in Kether.

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TECHNIQUE

Begin by visualizing yourself as one with the Tree of Life in the usual manner. Then focus your attention on Chesed. Intone the Divine Name Al and give this meditation:

"Oh Thou, Whose beneficence embraces all that exists. With Thy counsel Thou hast prepared me to ascend into the Path of Vav, the Path where intuition transforms itself into Identity with the Originating Cause."

Visualize yourself now ascending into the Path of Vav. Become the Hierophant in all its details. Visualize yourself not only as the Hierophant but also as the ministers kneeling before him. Develop this image into a vivid reality. Then intone Vav on the note C# and give this meditation:

"Oh Thou, Who art the patient Guide of all who seek the Light. Thou hast prepared me to know that which is Eternal within me and to hear the Sound of Triumph that reverberates through the ages."

Give attention next to Chokmah, the Sephirah that is above you when you are centered in the Path of Vav. Intone Yod Heh Vav Heh and give this meditation:

"Oh Thou, Divine Father! Thou art the source of all the Wisdom that can be extracted from the Universal interplay. As I draw nearer to Thee, Thy radiant Life enfolds me within an infinite and boundless love."

With the feeling of love you have generated, return the focus of your attention to Tiphareth. Intone Yeheshuah and then radiate the love-feelings outward as light destined to illumine the dark places of the world.

When you have completed this visualization, construct once more the image of yourself as the Hierophant. After the image is vivid and filled with feeling, attempt to erase it from your consciousness and retain the feeling only as a focus for meditation. Continue with this practice in relation to the other Keys as they are presented to you in this course. You will be developing the faculties necessary to enter into a further stage of intuitional receptivity.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Twenty

(from the transcripts of class lectures by Ann Davies)

Tarot Key 6, The Lovers, will be the subject of our next three lessons. For this course we will consider it, together with its attributions, in ways that will throw further light on the concepts of eternity and rebirth. It holds within it essential requirements for the direct perception of these as realities of human existence.

As you know, in order to experience such inner realities, the organs of spiritual perception must be awakened. But that is not the whole of it. Unless discrimination is developed along with the awakened organs, they cannot reveal truth to you.

Discrimination is the primary faculty attributed to Key 6. It is also an attribute of Gemini, the related zodiacal sign, and of Mercury, its ruling planet. On the Tree of Life the initial development of discrimination is represented by Hod, sphere of the intellect. It is a capacity that must first be developed outwardly in connection with thoughts, ideas and activities that are concerned with the circumstances of daily existence. Note that Hod is related to Key 6, not only by the color orange but also through Mercury, the planetary force that is active in the 8th Sephirah.

This initial development of discrimination as an intellectual skill refines the perceptive faculties and enhances your capacity for accuracy and precision. It becomes possible for you to perceive slight differences between things which, on the surface, seem to be the same. This represents mental skill of a high order. It is the mark of an artist or expert in any field. A dedicated musician, for instance, can detect tiny flaws in tone that totally escape the ears of most people.

The same precision can be developed in spiritual matters. Knowledge, such as you are receiving through these lessons, affords you the opportunity for developing such discrimination. Before you actually enter the inner worlds you need to have a considerable foundation of correct knowledge. This provides you with the first requirement for entering those realms with the capacity to distinguish the true forms from the false.

Spiritual training methods such as ours, that originate with the Hierarchy of Light, always develop discrimination in aspirants. They are so fashioned that they actually 'pace' your awakening so that you do not perceive the soul world directly until a sufficient degree of discrimination has been developed.

This is a protective measure against the many possibilities for delusion that exist on the inner levels. What is usually referred to as the Astral Plane is a field of forces, activities and beings that influence us continuously and that are just as continuously influenced by human thoughts and feelings. It takes shapes indicated by the false human influences as well as by the true. When you enter consciously into this realm you are faced with the task of discriminating between them.

What confronts you before anything else is a shape that you, as a personality, have had a responsibility in forming. It is comprised of the forms nearest to you, as it were — forms that constitute a portion of your vehicles of individualized expression.

Inherent in it are the opinions, ideas, prejudices, judgements, likes and dislikes, egotisms and compulsions that have developed through your activity as an incarnate being. They are the attributes of your inner soul that are out of harmony with the Higher Ego. When you enter the inner worlds these stand before you objectively. You must be willing and able to recognize what is being represented and to accept responsibility for its transformation. The acknowledgement is not easy, since the qualities reflected to you in this image are unflattering, to put it mildly.

When you have discerned and acknowledged these reflections of your lower personal nature, you are able to exercise a certain control over them. This is important. You will not be able to transform them immediately just because you have recognized them. Like all transformations, this will take time and patience. Included among them are deep rooted patterns which the Higher Self must gradually work to transform.

Indeed, it is the Higher Self who places the image before you when you have reached a certain stage of unfoldment and seek to enter the inner worlds. That Self is testing your preparedness. If you are not able to recognize the forms as reflections of your personality nature they will be the source of endless delusion in all that comes before you in the soul world.

If, on the other hand, you have the courage to recognize them, you will also have the strength to set them aside during your inner world investigations. Otherwise they will reflect themselves to you from everything that comes before you. They will color and distort Astral impressions that have a reality of their own which cannot be seen if they are immediately transformed by these influences. You would then learn nothing of the true nature of that level of existence. You would perceive only delusions that appear as something real but are not.

If you will consider it for a moment even in ordinary physical plane observation, our prejudices, opinions, likes and dislikes, color our capacity to understand and judge the objects, people and circumstances that come before us. But this influence can only go so far. On the Astral plane things are immediately transformed by such opinions and feelings. There is not the corrective stability to resist as there is on the physical plane.

What has just been described as the Higher Self testing your preparedness is often referred to as the work of the Guardian of the Threshold who bars the way to any who are not duly prepared to enter the inner planes. In Key 6 the Guardian is represented by the Angel Raphael who is Archangel of the East, of Mercury and of the element of Air.

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As Archangel of the East he represents the portal into a new world. East is always related to dawn. Here it is symbolic of the Human Ego experiencing the dawning of awareness in a new area of existence.

As Archangel of Mercury he represents the Higher Ego developing discrimination in the personal levels of consciousness. Mercury is Key 1, self-conscious attention, which provides the channel through which discriminating power is received by the personality.

As Archangel of Air, Raphael is linked with Yetzirah, the Formative World. This linkage is emphasized, since Gemini is an air sign and Zain, the Hebrew letter printed on Key 6, means sword, the implement of Yetzirah and of the element of Air.

What is portrayed by Key 6 is representative of the formative power. It is a power of the human ego expressed through the mediation of self-conscious and subconscious activities. In our early use of this power we bring ourselves more sorrow and trouble than happiness and peace. As divinatory symbols, the whole suit of Swords is mostly indicative of conflicts, turmoil, trouble, violence and unbalanced force.

But it is the struggle to alleviate these that develops discrimination in a way that nothing else can. The struggle, however, for humanity as a whole is far from over. These problems and the human qualities that represent them and perpetuate them are those of which we have been speaking and which confront you as an image when you seek to enter the inner worlds.

Raphael is also called the Healing Angel. No matter what the problems and imperfections are that dwell within your personality, there is a power capable of healing them, of bringing them into balance, harmony and wholeness. It is this power, channeled by the Higher Self, that prepares the personal levels of consciousness, portrayed by the human figures in Key 6, to receive impressions without distorting them. Through this capacity to receive Truth we develop the type of knowledge that brings us eventually to completion and wholeness.

The nature of the influences that are responsible for the errors in our lower nature are shown in Key 6 behind the human figures. Behind the woman, who is subconsciousness, is the Tree of the Knowledge of Good and Evil with five fruits representing the sensual desires. These desires in excess become the basis of selfish and self-centered activity that lead to enslavement of the ego. Behind her also is the emblem of the serpent force winding around the Tree. Its early influence was necessarily separative so that self-awareness could unfold. When we begin aspiring to spiritual wisdom, that force must be given a new direction.

Behind the man are 12 threefold flames representing the variations of Zodiacal influence that are responsible for our uniqueness and individuality. Uniqueness is a most precious and beneficent gift to human unfoldment but when misunderstood and exalted too highly it becomes the basis of egotism and personal pride.

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These influences are placed behind you when you seek knowledge of the inner worlds so that what is received by you is uninfluenced by the things you already know and feel and think.

The Hebrew name of the 17th Path translates as the Disposing Intelligence or the Intelligence of Sensation. By understanding more fully the nature of the senses and the forms built up under their influence you are able to see clearly how they can delude you. When you have seen this it is possible for you to dispose of them temporarily, to place them behind you when their activity would be a source of delusion to you.

The position of the 17th Path on the Tree indicates the source of the inspiration that guides you to perceiving the Tree during inner world investigations. The 17th Path links Binah to Tiphareth, the Divine Soul to the Ego. Through it flows the influence represented by the Divine Mother. It is a nurturing, selfless influence that is expressed in the animal and human kingdoms by maternal love. It is the caring, protective outflow of the Elohim, the Creative Spirits of God who are the Divine Mother of all that is active and developing in the manifest worlds.

In the Holy Tetragrammaton, Binah is assigned to the letter Heh, emblem of Briah, the Creative World and of the element of Water. This is indicated also by the Creative Elohim. Yet Binah is also linked with Yetzirah and the element of Air. This is shown in several ways. In gematria ה'נ' adds to 67 which is also the number of י'ז, the sword, attributed to the 17th Path and to the Yetziratic World.

Binah is the source from which the formative, separative power originates. It descends through the 17th Path to Tiphareth, focal point of Yetzirah and of the sixfold Human Spirit. Those who are prepared with sufficient discrimination receive secrets of the formative beings through this Path. This brings dominion in Yetzirah, a capacity that enables the Human Ego to fulfill its highest and truest destiny.

When you are overshadowed by the Archangel of Air, of Mercury and of the East, who is also the Healing Angel, you become an organ of perception through which the Elohim can perceive in finest detail. You become a treasured implement of God through whom the forms of Earth can be brought to their destined goal.

TECHNIQUE

Begin by visualizing yourself as one with the Tree. Then focus your attention on the Supernal Triad that surrounds your head. Intone Eheyeh and give this meditation:

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"Oh Thou, Supernal Crown of the Tree! Thy White Brilliance radiates through the Universe! Thy blessings sustain me as I prepare myself to unite with Thy Infinite SELF."

Give attention next to Tiphareth, the golden Sephirah surrounding your heart. Intone Yeheshuah and give this meditation:

"Thou, Oh Divine Christ, art the reservoir of boundless love. With Thee as my guide I seek to enter the Path of the Sword that is the portal into a larger life."

Visualize yourself ascending into the Path of Zain where you are centered in an aura of vibrating orange light. At this point become Key 6 in all its details. Feel yourself as the angel with his flaming hair and vibrant red wings. Feel yourself also as the two figures below with the symbolic trees behind them. Make the image vivid in both detail and in the feeling that is aroused. Now intone Zain on the note D and give this meditation:

"In Thy Path the darkness within my soul must be distinguished from the Light. With Thy healing wings overshadowing me I shall find my way to the Blessed Mother."

As you continue to image yourself as centered in the Path of Zain perceive above you the black sphere of Binah. Intone Elohim and give this meditation:

"Thou art the Eternal Parent, the Soul of Love. Thy understanding is the Light of the World."

Return the focus of your consciousness to Tiphareth, the yellow sphere within your heart. Intone Yeheshuah and then radiate the love that has become centered within you to all the directions of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Twenty-One

(from the transcripts of class lectures by Ann Davies)

Mercury, as the ruler of Gemini, is the active force in Key 6 and the 17th Path. In Tarot it is Key 1, the Magician. He depicts the transforming power of attention as the means through which human consciousness gains dominion over the formative forces of Yetzirah. Thus he represents a particular aspect of the same Higher Ego that the Angel in Key 6 portrays.

Focussed attention is the only way you can develop discrimination, the attribute of Key 6. It requires the capacity to see the subtle variations in things which superficial observation always misses. When you become an aspirant to initiation the discerning faculty is directed, most specifically, toward discovering the subtle variations within your own nature. This can help you to become aware of the many influences that interplay within you and to cultivate those which will strengthen the Higher Ego and transform the personal levels into vehicles for its expression.

In Key 6 the vehicles of personal expression are portrayed by the two nude human figures. They represent, in one relationship, the contrasting facets of the concrete mind — Hod and Netzach. In an active aspirant these become more and more subject to the dominion of the Ego in Tiphareth. Through this growing dominion, harmonious interaction is brought into expression between the logical (Hod) and the creative (Netzach) aspects of mind.

Hod, representing the intellectual, discriminating attributes, is emphasized in the spiritual unfoldment attributed to the 17th Path of Zain. This is evident through the Mercurial rulership and the color orange. It should be realized, however, that the Hod active in the Path of Zain is the transformed Hod, significantly upgraded, in the first place, by its intermingling with the warm, aspiring Netzach. Through this interaction it becomes capable of receiving the beneficent influence of Chesed, of entering into the region of Higher Memory and of attaining to the refined perceptiveness of an Exempt Adept.

This state of grace is shown in Key 6 where the two aspects of mind are portrayed as free from hidden antagonisms, so that each is pervaded with the other's highest qualities. In this way they become the vessel of the Higher Self, capable of receiving the Divine intuitions transmitted to them from Neshamah through the opened Path of Zain.

The Hod aspect of the concrete mind is more specifically represented by the self-conscious intellect and therefore by the man in Key 6. The woman is more representative of the imaginative, artistic, feeling qualities of Netzach. But to emphasize the intermingling that these developments represent, the man is on the Netzach side of the Tree and the woman is on that of Hod.

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Again we see indicated the truth that the developed mind, whatever its emphasis may be, is very much a blend of qualities attributed to both Netzach and Hod. The title, *The Lovers*, refers to this intermingling which brings harmony, lovingness and intelligence to the Human Spirit. A truly developed and intelligent man expresses also the nurturing, caring qualities usually attributed to the feminine principle, and a developed woman, besides her own attributes, has the courage and capacity for logical thinking that is more directly associated with the man.

These refinements are echoed in outer relationships with the opposite sex. Those who have unfolded spiritually so that they partake abundantly of the intermingled qualities of Hod and Netzach are partaking of the positive attributes of both sexes in a way that makes them honor and respect each other and have more understanding of each other's distinctiveness. Thus it is that spiritual development — other things being equal — helps us to have more loving and harmonious interactions with the opposite sex.

In another relationship the woman is the Astral body, the inwardly turned aspect of mind that relates her to Yesod. Then the man, corresponding to the attentive self-conscious mind focussed outwardly on the reports of the physical senses, becomes representative of Malkuth. The Angel is the Higher Self who is the real Experiencer in both conscious and subconscious activities. The Sun behind the Angel represents Kether and, in a broader sense, the whole Supernal Triad whose illumination and wisdom is transmitted by the Angel to the personal aspects of consciousness below.

The development of discrimination is initiated by self-consciousness focussed on the physical plane — the aspect of mind represented by the man. By giving thoughtful attention to the things of this plane we learn to understand a portion of nature and to utilize its forces in manifold ways. We are acting as the Magician on the physical plane, gathering observed data which we develop into practical ideas through interaction with subconsciousness, the woman in Key 6.

Besides the knowledge that is gathered in this way, the faculty of discrimination becomes more and more refined. Eventually, through the interaction with subconsciousness, it becomes an habitual skill that tends to express in all areas of life activity. For spiritual aspirants discrimination becomes so much a part of the personality nature that it is activated automatically during inner world perception when the outer consciousness is passive and the inner consciousness becomes the active perceiver and observer.

There is in Key 6 an apparent contradiction which helps us to perceive from another vantage point the way discrimination is unfolded so that it becomes like a guiding light for us. The title, *The Lovers*, together with the calm, harmonious scene, indicate one thing, while the sword with its connotations of conflict and dissension indicate another.

These are actually expressive of the dualistic personality nature which swings from feelings of love to feelings of hate and experiences periods of peace and joy and periods of conflict and pain. It is the impact of these changing influences that develops self-conscious awareness in the early phases and, as we mature, the intellect is further sharpened, the feelings are refined and discrimination becomes more and more exacting.

Love itself gains in quality and expression through the experiences of the pairs of opposites. When you have felt deeply the sorrows and pains, the conflicts and dissension that come to all of us, the capacity for compassionate and selfless love increases manifold. It is a love expressive of the Chesed influence, the Sephirah which transforms Hod into its vehicle at a certain stage of spiritual unfoldment. The discriminating faculty of Hod is then mingled with the influence of Chesed. Love that is discriminating in the highest sense of the word is thus awakened, a love that is sensitively and subtly aware of the needs and feelings of others and is ready to offer help and encouragement wherever it can.

For spiritual aspirants the dualistic influences are gradually reconciled so that they do not affect us in the same way as they once did. Situations which would have caused indissoluble conflict within us and aroused seething emotions at an earlier stage of your development, are met now with equanimity and poise. Through the faculty of discrimination, directed toward a better understanding of our own nature, we learn to distinguish the relative values of things more equitably so that we do not give undue importance to the transitory experiences the way we once did.

One of the insights that helps us to place the situations and experiences of life into a better perspective is the growing certainty we are able to feel in regard to the larger life. Through spiritual study we are presented with convincing concepts of immortality — concepts that assure us that this present life is only a small portion of our larger beingness. Even though inner perceptiveness has not yet reached the stage where you have had a direct experience of a former life or of existence between physical death and rebirth, you have a firm conviction that these concepts indicate essential reality.

This conviction helps us to practice patience in regard to spiritual experiences — to feel assured that when we are ripe for it the direct experience will come to us. To feel this way and to remain encouraged is one sign that we are well on our way.

With a strong feeling for the reality of enduring human existence you cannot help but have a changed attitude toward what is painful to you and what brings joy. Things that once caused you agonizing pain no longer have that effect. When we have given the ideas of pain and conflict sufficient thought we realize that most of these have a certain similarity. They were, to a large extent, the result of a discrepancy between the way we thought others should treat us, react to us and appreciate us, and the

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way they actually did. Many of our miseries, we come to realize, were rooted in self-pity, the most useless of all human emotions.

Through the work designated for the Path of Zain, with its emphasis on perceiving our own dual nature and its effect on the way we interact with others, we begin to concentrate on transforming ourselves. This causes us to react differently in our relationships with others. We no longer enter into relationships with the primary consideration being what we can get out of them or what the other has to offer us. We have been blessed with the revelation of Inner Light and we sincerely want our fellow human beings to find their way to that same experience.

This, as you should see, would significantly alter the things that bring us joy and cause us pain. We begin experiencing these emotions on what can be called another arc. They are not eliminated. They cannot be entirely until all of humanity is free of them. But what can be altered is the causation so far as we are concerned. Instead of pain being aroused by what injures us personally, and joy by what is personally satisfying, we feel the pain that affects all of humanity and dedicate ourselves to eliminating its causes. We give our attention to cultivating those things which will bring lasting joy and fulfillment to us as members of humanity and not merely as single human beings.

Thus it is that the discerning, discriminating faculty, when it becomes a major influence in all that we do, tends to put out the fire of lesser pains and pleasures and brings us, through its transforming power, into the Company of Those who work ceaselessly for the liberation of humanity.

The period in which these transformations are being worked upon indicates part of our preparation for entering the inner worlds. By giving sufficient attention to transmuting the imperfections of personality, you are able to recognize these when they appear before you as an objective image upon entering the inner planes. This image, which we discussed in the last lesson, is often called the encounter with the soul double or twin. This is another link with Gemini, the sign of the Twins.

When you have succeeded in passing through the encounter with the 'twin' and have accepted the imperfections as hindrances that you must continue working to eliminate, you are ready for a second experience which is even more exacting and demanding of discrimination than the first. In the second experience you are faced, not with your imperfections, but with your greatest accomplishments and most perfected attributes.

In this experience these are, in a sense, exaggerated and reflected in an image that tries to delude you. It is an objectification of the tendency we all have to exaggerate our accomplishments and gloss over our failures. If you are not duly prepared with discrimination, what comes before you would convince you that you stand at the pinnacle of accomplishment, that all the universe is included in what you possess of wisdom and knowledge and that there is nothing more for you to accomplish.

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It is an experience that is exemplified by the temptation of Jesus where He is taken up to the top of the mountain and told that all the worlds are His if He pays homage to Satan. It is a test of your discrimination and also of your love. In reality there is no final perfection until all of humanity have reached their destined goal. Those who are led into the Light ahead of time are aided for just one purpose and that purpose is to add to the channels through which the rest of humanity can be helped. The Hierarchy of Light never give instructions to potential initiates in order to glorify the individuality. This experience tests both your capacity to resist an inviting delusion and also your capacity for selfless devotion to humanity.

This capacity to know truth through the cultivation of discrimination and love is indicated by Key 6 in another way also. In its relationship to Alchemy, The Lovers corresponds to the stage called Fixation. It has to do with establishing the right proportions of the three Principles — Mercury, Sulphur and Salt — within the Human Spirit.

In this arrangement Mercury is represented by the Angel, the two human figures represent the Sulphur quality and the violet mountain in the background is emblematic of Salt. The right proportioning of these is that wherein the Mercury Principle, called also the illumination material, is channeled into Yesod, the Salt principle, by the inspired activity of Sulphur, portrayed by the human figures. Through their mental activities the Divine Soul influence enters into Yesod where it becomes the preserved body of wisdom that has the potential of adding to the Light of the outer world.

TECHNIQUE

For this period repeat the practice outlined in the last lesson.

##

Lesson Twenty-Two

(from the transcripts of class lectures by Ann Davies)

Discrimination is a skill that can most definitely be cultivated. It is developed in relation to whatever subject attention is applied to and knowledge is gained about. We have noted that Key 6, which has discrimination as its primary attribute, links this faculty through its title, The Lovers, to the capacity to love. We can extend our insight into both of these human expressions and into their role in spiritual unfoldment by a further elaboration of this relationship.

Any field of learning or art that you take the trouble to become more familiar with, to know more intimately, you find is either not for you or it becomes more interesting. When the interest goes so far as to substantially arouse the feeling nature, the subject becomes dear to you — you become involved with it in a way that is akin to love.

Devotion of this kind kindles within you the determination to work more strenuously so that you will become more proficient, more adept, in the chosen field. At the same time you become more discerning and capable of perceiving the minutest variations in relation to it. Genuine skill and discriminating sensitivity almost always develop equally with caring and devotion. The two unfold together as dual facets of a line of development that leads to superior proficiency, even virtuosity.

In this dual development we can again see Key 6 as the emblem. Skillful discrimination unfolding right along with sincere caring and devotion. The man and woman portray this interacting refinement which eventually reaches the stage where inspiration from the overshadowing Angel can be received. Devoted artists and researchers in many fields receive the inspiration for their work in this way whether they are aware of its spiritual source or not.

This same interacting development depicts the way in which your proficiency grows as a servant of humanity. Indeed, it can be related to the Grades of the First Order. In the first stage enough knowledge is gathered about the inner worlds to arouse your interest. If you are destined to become an aspirant in this lifetime, interest rapidly transforms itself into a genuine desire to know more about the true nature of humanity and its destiny within the universal order. This stage corresponds to the Grade of Zelator.

The desire to know stirs you into giving yourself over to more extensive study. You begin to see a staggering contrast between the vast extent of possible knowledge and the minute amount of it that you know anything about. This corresponds to the Grade of Theoricus. From your continuing studies you learn mental and meditational practices that are designed to help prepare you for receiving a type of knowledge that is unattainable in the ordinary way. Certain aspects of inner knowledge, you come to realize, cannot be garnered from books no matter who is responsible for their content, unless the reader has unfolded organs capable of

receiving it. This corresponds to the Grade of Practicus.

The practices, together with further knowledge and continuing zealous enthusiasm, lead to the stage in which the feelings of love and caring are deeply intensified. In it you become conscious, to a certain beginning extent, of the overshadowing Angel as the source of all that you have been receiving. This corresponds to the Grade of Philosophus.

You are becoming aware of the Higher Self. The feelings of devotion and love, coupled with the skill and discrimination that you have developed, act as forces that nurture the growth of the inner organs. These organs — or inner Stars or Planets, as they are also called — are actually built up out of feeling and thought forces of the right kind. They are formed in response to these. It is their very substance. They enable you to experience the higher principles of your total Human Spirit.

They also cultivate within you a growing concern for others. Love for humanity is a natural outcome of true inner knowledge because it reveals the essential oneness that is the inmost reality for all of us. As your inner perceptiveness becomes more acute you see how human beings share in the same feeling and thought forms, how we are not really separate as we seem to be. On the inner planes these feelings and thoughts are like things that weave in and out with a continuous interacting influence.

The light within you begins to illumine these inner realities and you see what needs to be accomplished. The interacting influences include thought and emotion forms that are the basis of most of the conflict and tension that plague humanity. You perceive, as a direct experience, how important it is to free yourself of these negative influences . . . not just for yourself but in order to promote human welfare. They need to be replaced by forms that will awaken the higher responses and feelings in humanity. Beneficent deeds, whenever and by whomever they are performed, have a constructive effect on the world soul. They are like fans or bellows that stir the best in human nature into outer activity.

This is another correlation between Key 6, attributed to air, and the work that aids human evolution. Such deeds form themselves into powerful influences in the Yetziratic substance. They have the capacity to ignite the inner flame of divinity in whomever they touch.

That flame is the spark of Neshamah, the inmost Reality at the center of every Human Spirit. It is the Divinity which we all share and which 'nought can defile'. It is impervious to failures, errors, evils of any kind. It responds only to love and qualities that are linked with love. This is the inner flame or light that the sword of Zain clears the way for. It clears the way so that the Human Ego, dwelling in Tiphareth, can become consciously one with Neshamah, the source of the highest intuitions that it is possible for us to receive.

The beneficent forms that we construct in the Yetziratic substance make it easier for others to reawaken to their noblest thoughts and most

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beautiful feelings. Those of us who have been blessed with spiritual aspiration can act as awakeners of this feeling for the ideal.

In order to act in this capacity our influence need not be direct. The constructive thoughts and feelings we formulate all through the day are such influences. Actually every thought and feeling is a form in Yetzirah which either adds to the conflict and pain in the world soul or promotes harmony within it. Perhaps we would all be more careful of what we construct if we fully considered and remembered that this is Truth.

By striving to make our influence constructive, we aid in the work of the Redeemer. Generic humanity is destined to return to the Garden of Eden, to the Divine state which is its origin. Key 6 is an emblem of that state wherein harmony and beauty reign supreme. Its symbolism indicates the way back. Those qualities and attributes which have served us by unfolding individualized consciousness and unique aptitudes must be put aside, as represented by the Trees behind the human figures. For the Return to Divinity these must be placed in the background and conscious attention given to receiving from the inner source.

The out-turning cycle has reached its term. Further human development requires the Return to Divinity. We can aid in this Return by cultivating the capacity to love through a practice that links it with a special quality of discrimination. The Mercury rulership indicates the importance of attention in this cultivation of love. In the initial stages of the practice you give your full attention to those who come before you in daily life.

By earnestly and sincerely giving your attention, in a way we have discussed before, you open yourself to experience a deep rapport with another human being, to feel his emotions and thoughts as if they were yourself. In a certain sense you become an emissary of the Magician through this practice. With love and human welfare as your motive, spiritual forces are directed through you toward those you give attention to; forces that nurture the Higher Self qualities, the highest and noblest ideals in human nature.

Discrimination becomes something quite different when it is used in an effort to understand human nature more fully so that you can love more completely. Love cultivated in this way is not a pretense; it is not pretending. It rises up within you as a response to what you experience. The divine inherent in another shines through to you when you succeed in allowing it to reveal itself.

In the first part of the practice you experience the inner soul nature of another and feel rapport with his feelings and desires. But what you have experienced and come to understand and respect more fully is not the Real Self of another but part of his vestures. It is not his total being any more than your thoughts and feelings represent your total Human Spirit.

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To continue with the cultivation of love you must set aside these characteristics of the one you are giving attention to in a way that is similar to the practice with your own personality for accurate inner world perception. But in this case the goal is somewhat different. You place his outer characteristics in the background by giving the focal point of your attention to the Higher Self, to experiencing through him the Self that is One in every human heart.

By thus seeking the qualities in other human beings that express the Higher Self, you help to strengthen those qualities for all of humanity. This is not accomplished by a vague ignoring of lower nature imperfections but by a positive focus. It requires a capacity for fine discrimination which goes beyond ordinary discrimination because it is linked with love and because the motive is to bring more light into the world by encouraging that light in separate human beings.

As the Magician in the Path of Zain you allow the Sanctifying Influence of Binah, the Divine Mother, to give Her strength to the feeling for the ideal and the beautiful that lies mostly hidden in every human heart. You act as a minister of Neshamah, whose quality of love is represented by the Hierarchy of Light. They feel toward all humanity in a way that is akin to maternal love. Attaining to freedom and joy would be meaningless to a mother if her child had to be left behind. It is the same with the Masters and Adepts of the Inner School in regard to all humanity.

They work to bring the spark of Neshamah which has become a brilliant flame within them to equal brilliance in the rest of humanity. They need intermediate agents and that is where you, as a spiritual aspirant, have much to offer. You can become part of that benevolent chain by cultivating love in yourself through practices that help other human beings to wake up to their higher nature.

TECHNIQUE

Begin this visualization practice by imagining yourself as one with the Tree. Feel Kether, Chokmah and Binah surrounding your head with Tiphareth at your heart center. Give the focus of your attention to the vibrant orange Path of Zain that links Binah to Tiphareth. Attempt to experience a movement that spirals in two directions simultaneously between Binah and Tiphareth. Intone Elohim and Yeheshuah. Repeat the two intonations three times and then give this meditation:

"Thou, Oh Divine Mother, art the soul of all that exists. From Thee a continuous stream of love flows to Thy child, who is me and all of humanity."

Visualize yourself now as centered within the vibrant orange Path of Zain and then enter into Key 6. Become it in every detail . . . the overshadowing angel with healing in His wings . . . the two figures in reciprocating harmony beneath those wings . . . the trees behind the figures, the one with three-pronged flames, the other with the serpent of wisdom twining around its trunk.

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When visualization is complete and you have felt its unique quality, intone Zain on the note D and give this meditation:

"Thou, oh brothers and sisters, are near to my heart. With all the joys and sorrows, hopes and fears, thou seem to be akin to me. But in thy heart of hearts dwells the Soul of Love. Within that Holy Place you and I are indivisibly ONE. "

Refocus your attention in Tiphareth; intone Yeheshuah once again and then flow out the love that has intensified within you to all of humanity. Flow it out with a feeling of gratitude that you have so much love flowing to you that you can flow it out bountifully.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Twenty-Three

(from the transcripts of class lectures by Ann Davies)

Tarot Key 7, the Chariot, will be the basis of our study for the next three lessons. It is emblematic of personality as the vehicle of the Eternal I AM. Its letter, Cheth, means field or fence. As a Path on the Tree it is called "The Intelligence of the House of Influence." Astrologically it is Cancer, ruled by the Moon and the sign in which Jupiter is exalted.

On the Tree of Life it rises from Geburah, seat of volitional will, to Binah, its original source among the Supernals. Often you have heard that will is not a personal capacity. The will that we feel, that gives us the capacity to move and act, is the universal power relayed to us through the instrumentality of Divine Cosmic Beings who have developed beyond our present capacity. It enters into us from these higher plane sources and we are able to utilize it freely and intelligently or stintingly and unwisely, depending upon the development that has been completed in our field of personality.

If we are to have true self-knowledge, knowledge which includes insight into the entire sixfold Human Spirit, we must acknowledge the Divine Hierarchies, those emissaries of God, as the developers of these vessels through which the Eternal I in us can unfold. Our bodies, physical and finer, are gifts from these Divine Cosmic Beings, which have been developed through eons of evolution.

In their original source these Beings are represented by the Creative Gods, the Elohim of Binah. In the Path of Cheth they are the source of the Divine Influence out of which human vehicles are formulated and supplied with the power to act.

Our bodies are truly star-born, as the canopy in Key 7 suggests. It portrays the stellar forces as inherent in our vehicles, as continuously interacting within us. The canopy is attached to the body of the chariot by four pillars. These represent the forces of the elemental world which act as the link between the stellar forces above and those that precipitate into physical forms, represented by the cubical body of the chariot below.

The Hierarchical Beings, who are the basis of this continuous influence, are also the source of our power to act. As the Influence moves through our vehicles, it is resisted at certain points. This gives us the feeling of having seemingly personal will. But it is really Cosmic Will. When it is comprehended as such and acknowledged as exhaustless in essence, it can be brought into increasingly more adequate expression in our lives.

The capacity to do so, to receive this power in ever greater measure, is the result of careful preparation. To begin with, we must recognize our dependency on higher powers for all that we are and can become. Then

we must cultivate intensely sincere feelings of gratitude and thankfulness for the many treasures that have been bestowed upon us. This should be accompanied by a definite recognition of our present inadequacies and imperfections. So far the part of humanity, in the development of its instruments of expression, has been more detrimental than helpful. We have caused injury to our vehicles through selfish, self-seeking actions and unbridled, undisciplined desires.

Up to a certain stage the Divine Elohim worked harmoniously, preparing our vehicles without interference. They fashioned us and continue to maintain us in a wondrous way. But when the self-conscious Ego begins to unfold, we must learn to cooperate, to take a responsible and active part in the continuing development of our vehicles. There are activities we need to bring under better control and others we need to perform more adequately . . . not just for our personal development but for the continuing evolution of the whole human race.

The symbology and attributes of Key 7 indicate what these activities are. There is the function attributed to Key 7 which is Speech. It is a most important and uniquely human activity that needs to be developed more fully and, at the same time, brought under definite and conscious control.

Speech can become the instrument through which the intuitions of Neshamah are given an avenue of expression or it can be a portal through which evil forces are unwittingly given strength.

The nationality of the language is of little significance. It is the quality of ideas and feelings we give expression to that is important. We need to consider more carefully how we use our ability to speak. So much of it is idle, negative, critical and complaining.

Even worse is the use of words and phrases known to be degrading to the human body and spirit. The use of speech in such a way forges a link between the speaker and the inimicable entities who feed on demoralizing forms of speech. Furthermore, foul language prevents anyone who uses it — no matter how harmless they may think it is — from receiving the Cosmic influences that are uplifting and perfecting to the Human Spirit.

Another indication of how we can prepare ourselves to receive more fully of Cosmic Will is expressed in Key 7 by the relationship between the Chariot and the Charioteer. The Charioteer is the Higher Self shown guiding all the activities of personality. The more successful we are in surrendering all that we do, all that we give thought to, all that we allow intense feelings to develop about, to the direction of the highest beingness within us, the more adequate we become as an instrument through which Cosmic Will can be expressed.

The surrender is effected by expressing ourselves as continuously as possible in ways that enhance the truly beautiful qualities of human nature. The guidance of the Charioteer is able to enter more fully into our lives when we strive always to express in such a manner.

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Note the sphinxes, representing the senses. They give us our experiences of the pairs of opposites in the outer world. In Key 7 they are at rest. This indicates that the reception of these Divine Influences comes to us most fully when the outer senses are inactive. During sleep they nourish us but especially during devotional meditation they are able to transmit their influence to us.

We receive these spiritual forces most adequately when we turn consciously to them. The recognition helps construct a pathway through which the influence can be received.

The breastplate of copper worn by the central figure in Key 7 indicates that the qualities of Venus are involved. The intelligent use of creative imagination, as in our meditational techniques, builds up subtle forms through which the forces that perfect us can more readily enter into our lives.

The two lunar faces, positive and negative, are at the shoulder level of the Charioteer. This relates them to Gemini, Key 6 and discrimination. From the vantage point we are taking in this Course, the developments related to Key 6 come before those related to Key 7. Discrimination must be thoroughly unfolded before the fences that protect us from seeing into the inner worlds should come down. We have to have developed the ability to discern the true from the false, the beneficial from the harmful, to a great extent in the outer world before it is wise for us to 'cross the threshold' as it is also called.

The scepter of dominion held by the Charioteer combines the figure eight with the Crescent Moon. It refers to a harmonious blending of powers related to the Magician and the 8th Sephirah Hod with powers attributed to the High Priestess and the 9th Sephirah Yesod.

The Lunar powers are depicted by the High Priestess who retains knowledge and skills for us. This is combined, in the scepter of the Charioteer, with the mental capacity to understand the meaning of the subconscious processes that take place within us.

Our vehicles are the preservers of capacities. They hold our evolutionary development. When, through knowledge, we begin to comprehend the wondrous inner processes and cooperate with them, we begin to align our consciousness with the Charioteer instead of with the Chariot. By so doing the processes of growth and evolution that take place in our vehicles are tremendously enhanced.

The preparation for receiving the Divine Influence in ways that bring relative perfection covers all areas of our personal expression. We must have developed some degree of dominion over our actions, thoughts, emotions. This is indicated in Key 7 by the crown of three pentagrams worn by the Charioteer. His dominion is depicted as being the result of having brought thinking, feeling and willing into such disciplined forms that the Higher Beings can use them to pour forth their much needed influence into the world.

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TECHNIQUE

Begin as always by formulating the image of yourself as one with the Tree. In this Technique the emphasis will be on the outpouring influence that descends through the Pillar of Severity from the Divine Mother, Binah.

Give your attention now to Binah, the source of the Path of Cheth. Intone Elohim and then give this meditation:

"Oh Thou, infinitely wise and compassionate Mother! Thee I adore! To Thee I open my heart in boundless gratitude for all Thou hast bestowed upon me. Thy nourishing and protective love sustains me in all that I do."

Enter now into the Path of Cheth. Its color is vibrating yellow-orange. Feel yourself centered in an aura of that color and then formulate the image of yourself as one with Tarot Key 7. Become the Charioteer, with the crown of three stars on your head, holding your scepter of dominion. Envisage also the Chariot in all its details . . . the starry canopy over your head, the cubical body of the chariot in which you are standing. Note the black and white sphinxes at rest and the river flowing softly behind you. See the trees along its bank and the wall and buildings further back.

When the visualization is complete, hold it for a while and then intone Cheth (Cayth) on the note D#. Follow this by giving the meditation:

"Through Thy Path, Oh Divine Ones, flows the protective love of the Eternal Mother. Thou hast prepared me to receive of it in ever greater measure."

Focus your attention now on the sphere of Geburah. Intone Elohim Gebur and give this meditation:

"From Thy sphere, Oh Thou Strength of Humanity, the Will that originates in the Crown becomes focussed within me. I pray that I remember, in all that I do, the Divine Source of the power that allows me to act."

Focus attention now on Tiphareth, the Central I, the Christ Within. Intone Yeheshuah, then pour out the strength and love you have received to all the directions of space.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Twenty-Four

(from the transcripts of class lectures by Ann Davies)

In this course our primary concern has been directed toward seeking ways in which we can expand our field of conscious perception so that it will include genuine experiences of former incarnations and of the eternalness of the human soul. Key 7, through its Hebrew letter Cheth, is representative of the field . . . the personal Microcosmic field and also the larger Macrocosmic field, both of which we are striving to comprehend more fully.

Initiatory work such as ours has for its goal the preparation of the personal field, through genuine self-knowledge and self-perfection, for expanded perceptions into continuously larger fields of Cosmic awareness. Without such preparation the sudden experience of what is variously called Cosmic Consciousness or Samadhi would be of little practical use. Indeed, such glimpses into other worlds tend to bewilder, frighten or make dissatisfied those who have had them.

This does not as a general rule occur. Most of us do not have these experiences until we are prepared for them; that is, unless they have been induced by undesirable forced methods in which preparation by knowledge and purification is ignored or, even worse, by the use of drugs.

The reason it does not usually occur to those who are unprepared is because we are protected from it. This is a reiterated theme in Key 7 expressed by many symbols. A field or fence protects what is within it. So do walls and houses. The canopy of the chariot protects its occupant. The cuirass of copper protects the physiological area assigned to Cancer — the chest and stomach. Add to this the attributes of the Cancer personality type. They are said to be maternally protective and nurturing toward those under their care.

One aspect of this protectiveness refers to the Spiritual Hierarchies. We are protected from premature inner-world revelations by the activity of Divine Cosmic Beings — Beings who are emanations of Binah, the Supernal Mother. They shield us from perceiving the forces and entities of the Astral and Elemental Worlds until we have acquired the strength of will, the requisite knowledge and the purified desire nature necessary to handle it.

The emphasis in Key 7, as you know, is on personality because it is the vehicles that must be prepared. They must acquire 'built in' protection before the field of perception should be expanded to any extent. Otherwise the vehicles can be damaged and set back in their evolutionary progress.

Human unfoldment in this cycle has been necessarily rather materialistic in order to develop the intellectual concrete mind. It is a most desirable development but it must now be turned in a new direction away from its outer fixation. The skills of the concrete mind must be utilized

in a way that retains the discerning and discriminating faculties but lets go of dependence on a type of logic that is only valid on the physical plane.

If the material values were held on to when the inner worlds were entered there would be danger of gross delusion. We noted in the last lesson that the four pillars, which join the canopy to the chariot, represent the four elements. In Keys 10 and 21 they are shown as four creatures to emphasize the livingness of these forces. They are the intermediate agencies through which the Divine levels, represented by the starry canopy, maintain the forms of the physical plane, represented by the cubical body of the chariot below.

The problem is that these forces are also subject to the influences of humanity which, up to now, have been mostly adverse. Over long periods of time humanity has misused the power it has to shape the elemental essence. It has misused it by shaping forms for the purpose of low personal gains and exaggerated sensual desires.

The pillars in Key 7 are divided into two parts to indicate the two opposite ways in which the elemental forces can affect us. When they are not deflected by human error they act as the clear emissaries of the Hierarchical Beings who are their Creators and who are direct emanations of the Divine Mother. But when these same elemental forces have become caught up in the evil and erroneous forms created by adverse human influence, they act antagonistically to human progress.

We cannot clear away this legion of errors all at once. That is the Redemption which is the task of humanity for many cycles to come. But we can understand it and clear away enough affinities with such forms in our personal field so that we can proceed to 'build in' the necessary protection.

This requires that we recognize and acknowledge the relative reality of the evil forces. These consist of actual beings and objects on the inner levels. We have to know about them before we can build up the necessary protection against falling under their domination. This can happen during inner world investigations because at that time the self-conscious ego is not focussed as it is during outer physical perception.

The necessary protection is developed by strengthening the will to where indomitable courage and forbearance are present within you as stabilized attributes. You must also have developed genuine humility. It is a sure protection against the dangers of being misled by hidden egotism. Most important of all is the protection expressed by the cuirass of brass, the metal of Venus. It is the protection of love. To have it as a built-in quality means that you feel genuine love toward all things in existence. This is the shield of love that 'never faileth'.

The manner in which these necessary protections become built in to our vehicles is indicated by the ruling planet in Cancer, the Moon, portrayed in Tarot by the High Priestess. Her sphere of activity is Yesod,

the Foundation of knowledge. Through the activities represented by Key 2 — repetition, association, memory — the knowledge and skills preserved within our personal vehicles reach the level where they provide the required protection.

They reach the maturity where they express automatically upon whatever level our consciousness is focussed. They enable us to recognize instantly whether an inner-plane being is beneficent or adverse — whether an inner-plane form is true or false; that is, we can perceive whether the being or form before us is a clear reflection of the Divine levels or a distorted and false image of it.

Another phase of protectiveness is related to the usage of rituals and intonations. When these are correctly performed with reverence and understanding, they place you under the protection of the Supernal levels in all your dealings with the elemental forces. By such intonations you offer yourself as an emissary for the Divine Creative levels. When you are 'accepted', as it were, your perceptions are as if through the eyes of the Supernals and you are able to recognize the quality of influence behind any inner-world experience you may have.

The use of rituals and intonations is related to the function of Speech assigned to Key 7. All intonations and rituals make use of speech — articulate sound — as the means whereby we align ourselves with the highest Divine levels related to any force or plane we may be investigating.

In our meditations, use of color and sound correlation and ritualistic techniques, we always intone the highest Divine Name of God related to the forces or Sephirah we are investigating or visualizing. This aligns our intentions with the God level. It is a symbolic way of offering ourselves as instruments through which the Divine Guides of the Universe can bring about some necessary transformation in the world.

Through ritual we portray in symbolic form certain primal truths of relationship and correspondence in the Cosmos. The intonations are a means of alignment and attunement with the highest levels of the principle involved in the ritual. They are expressions of the Magical Word which is said to open inner doors and to protect from harm.

This is because the utterance of such a Word signifies that an understanding has been reached that before anything is undertaken along the line of inner-world investigation, the Supernal Beings must be recognized and sincere reverence and boundless gratitude toward Them cultivated. This places you under Divine protection in all your experiences with the lower planes and with the entities and forces in operation upon them.

In this way also the elemental forces, which are always active in spiritual work, are contacted in the Name of their Creators. We make contact with them from above so that the experiences we have are through the higher aspects of our total Human Spirit. Whatever may remain of error in our lower vehicles is not involved.

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When we approach the inner worlds in this way the elemental forces affect us in a manner that is helpful to our spiritual development. We will be able to perceive the remaining errors in our personality vehicles objectively so that the sight will not overpower us. It will arouse in us an intense determination to eliminate, by our future conduct, all hindrances to freedom upward.

Another aspect of the Magical Word that reveals truth and protects from harm is the 'new name' which you receive symbolically at a certain stage of your spiritual unfoldment. It is connected with the stage of the Great Work assigned to Cancer called Separation.

The 'new name' is another emblem of the effect that deep insight into the nature of your personal vehicles has upon your total development. You are, in a certain sense, a changed person when the revelation arouses within you the intense determination to perfect the personal vehicles as they are supposed to be perfected.

This is because the deep insight is more than just a view of your remaining imperfections. Right alongside it, in a manner of speaking, is the perfected image that you are destined to become. The 'new name' is also a 'new view'. It reveals how you, as a unique facet of the One Ego, are supposed to unfold. It is an awe-inspiring sight! The contrast between the wondrous ideal and your present state of imperfection is what arouses such an intense determination within you to perfect yourself. It is so impressive that you actually begin an entirely new phase of unfoldment. It is a phase which may take more than this present life to fulfill.

Separation, as a stage of the Great Work, if you will recall, has to do with the perception of the uniqueness that you, as a personalized facet of the One Being, are destined to carry out. The receiving of the 'new name' is a Separation because it is perceived through the contrast mentioned above. The new being is indeed but a facet of the One Being but it is a unique and eternal facet.

This revolutionary perception is related to speech because the new phase of unfoldment includes a transformation that amounts to acquiring the capacity to understand a new language. You have reached the development level where the images and forms of the inner planes have a new meaning for you. When you first perceive them you are not able to understand them very clearly. But when this stage is reached they begin to 'speak' to you in the new language and to reveal secrets of Cosmic unfoldment.

This is one reason why Jupiter is exalted in Cancer. It is the planet related to the deep recollection of Cosmic secrets. To know the language of the Spirit is to be able to hear the revelations of truth that reverberate eternally for all who prepare themselves to hear.

TECHNIQUE:

Repeat, for this study period, the meditational technique given in the last lesson. ##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Twenty-Five

(from the transcripts of class lectures by Ann Davies)

As the 18th Path of Cheth, Key 7 links Binah to Geburah. This position on the Tree indicates that the forces active within it develop strength in the Human Spirit.

Although we found that protection from harm is a principle theme in Key 7, it should not be considered as a shielding from bitter experiences. Binah is the archetypal Mother. Her ideal representatives on Earth protect and nurture their children but also allow them to learn from their mistakes so they will develop strength on their own.

The protectiveness of the Divine levels toward humanity is like this. We are not shielded from reaping the repercussions of our unwise actions. The problems and adversities that life presents to us are opportunities for developing strength of soul. We mature and unfold spiritually when we meet them with a determination to understand and overcome their probable causes.

The first necessity for accomplishing this is to realize that the cause must be sought in some ignorance or imperfection within the personality vehicles. The Intelligence name of the 18th Path, 'House of Influence', represents personality as the abode of the reincarnating Ego. By perfecting its abode the Human Ego is supposed to become a constructive and productive influence in the Cosmos — a focal point of Light that gives out protection and strength as well as receiving of these from the Supernal Hierarchies.

The river in Key 7 is one emblem of this destiny. As it flows in it brings Light and Strength from the Divine levels. When the influence flows out again it should be filled with qualities that are unique contributions of humanity — that add strength and wisdom to the human kingdom as a whole and also bless and give sustenance to the lower kingdoms. We receive our nutriments for physical existence directly from the lower kingdoms of nature. We owe them an influence that aids in their evolution since they make ours possible.

Thus we owe gratitude not only to the Divine levels that are above us but also to the kingdoms below. If we genuinely consider this obligation to life in two directions it will make us infinitely more careful in our daily activities.

Consider our speech, which is particularly related to Key 7. Recall that it includes the silent speech of thought. Much that would bless and contribute to the forces of Light in the Cosmos could be given if we constantly considered the influencing power of our words and thoughts. If we sincerely act on knowledge we already have — that thoughts and words are formative powers — would we not be more careful with their use?

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Our thoughts and words leave a lasting impression in the subtle levels. We have a great opportunity, through care in their use, to enhance the forms which promote human growth and development. It takes constant vigilance at first until the powers of the High Priestess make carefulness in thought and speech actual skills that express automatically without our having to remember to do it.

This kind of thoughtful activity represents the new direction your life takes after you have received the 'new name' and felt intensely your obligation to give back to the Cosmos some of the Light and Strength that have been given to you.

When the feeling of obligation is clear and very intense, it becomes a dominant motivating power in your life. This is indicated also by the connection between Key 7 and the taking of a solemn vow. It is a vow you take inwardly, silently — a vow that gives form to the strong intention you feel to carry it out.

In discussing Key 7 so far we have considered attributions that indicate the strength and severity of Geburah on the one hand and the beneficence and abundance of Chesed on the other. These two apparent opposites are blended and reconciled in the Path of Cheth. This is to be expected since on the Way of Return it is the first regular Path we enter after having completed the reciprocating activity between Geburah and Chesed in the 19th Path of Teth.

As the Path that descends to Geburah from Binah, Key 7 is the avenue for the descent of will and power into Geburah, sphere of the dynamic, disruptive Mars. Through it descend the forces of higher Will that become available to us when we learn how to keep from hindering the flow with our mistaken actions and thoughts.

Key 7 is just as definitely related to Chesed. The Path name includes the word שפּה , shefah, 'influence', which also has the meaning of 'abundance'. This links it with the 4th Sephirah, emblem of Eternal Supply and sphere of Jupiter, the Greater Benefic in Astrology and the planet exalted in Cancer.

Jupiter is Key 10 which shows the four elemental forces as living beings. It is through establishing a right relationship with the elemental entities by understanding the way they can express beneficently or adversely, according to our influence on them, that the attributes of Geburah and Chesed are brought into harmonious interaction in the Path of Cheth.

It is an interaction wherein Severity is applied, in the first instance, to our personality. We apply it in order to eliminate the misuse of will and thought and feeling that cause harmful reactions in the elemental essence and therefore emanate a hindering influence that adversely affects not only our own unfoldment but that of others also.

When you fully understand and use severity to eliminate hindrances you begin to understand how to use it as a beneficent power. In the hands

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of the truly compassionate Severity can be constructive. However, only those who have experienced the intense obligation to life, referred to earlier, are able to wield it for the good of humanity.

Strength unfolds, as we would all agree, through facing adversities and overcoming them. For you who sincerely aspire to Initiation, sorrow and adversity should not make you fainthearted or unbelieving. They provide you with deeply impressive opportunities for developing strength of will, a truly compassionate nature and enhanced understanding.

Certainly we do not go out looking for sorrow but when it comes we can meet it in such a way that our soul benefits. It is not a matter of submitting to adversities stoically but of doing everything we can to understand and overcome their causes. We do need to meet with uncomplaining composure what cannot be altered in this lifetime.

The abundance of the Jupiterian influence provides just as important an opportunity for spiritual unfoldment. There is so much in the world that can bring us delight and joy if only we learn to look and listen with more care and patience. Nature is overflowing with an abundance of lush beauties, lilting sounds, sparkling experiences and subtly exciting tastes and scents. When we allow these to affect us fully, while at the same time pausing to feel deep gratefulness for having received such magnificent treasures, we begin to avail ourselves of their capacity to strengthen and expand our souls.

It is through the interaction of these influences related to Geburah on the one hand and Chesed on the other that the higher principles of the Human Spirit begin to unfold with an accelerated momentum. When the adversities and problems related to Severity are met with fortitude and understanding they enhance the compassionate qualities of Chesed. In a similar manner the joys and delights associated with the abundance of Chesed add strength to the soul when they are received with gratitude and a feeling of sincere obligation to life.

Thus far we have developed, from a slightly different vantage point than in earlier courses, many of the concepts related to Key 7 and its Path on the Tree. We can sum these up by referring to the Magical Language where these ideas are reiterated through the relationships found between identically numbered words.

The word Shefah, שפ"ה , influence or abundance, which we found to be part of the Intelligence name of the 18th Path, has the value 450. This numeration is that of Adam, אדם , 45 multiplied by the 10 Sephiroth. It represents Generic Humanity as a Being who is fashioned from the converging influences streaming in from all the Spiritual Hierarchies of the Cosmos corresponding to the 10 Sephiroth.

450 is also the value of lookhuth, לווחות , the tables on which Moses wrote the law. A relationship is here indicated between the forces that converge within the Human vehicles and the eternal laws of the universe. This we should understand, since these laws express the outer activities of the Creative Elohim whose interacting influences fashion the vehicles through which Adam unfolds.

Peree etz, עץ פרי, also has the numeration of 450. Its meaning is 'Fruit of the Tree'. Since all the forces of the Tree outpour influences to provide Adam with the vehicles needed for Egoic unfoldment, Generic Humanity is indeed the Fruit of the Tree.

Pawshah, פושח, is a Hebrew word meaning 'sin' and also has the value of 450. This is a reference to the hindrances that humanity has brought to itself and to the lower kingdoms of nature through misuse of the formative power of its influence. Note that the word pawshah uses the same three letters as shefah but with the letter Peh before the letter Shin. This places the tower of personal will and opinions before the emblem of Divine Spirit.

What it represents is the attempt to impose personal will on the formative forces of Yetzirah. No matter what grand names people may give to such practices, they are all tinged with the quality of black magic. They place the desire for things and personally gratifying experiences before the search for the Light within.

It is this tendency to misuse Divine gifts that is the basis of all the error which is still so prolific in the collective human soul. The faculties we have that make us human and provide us with a foundation for unfolding the Ego to its fullest glory and perfection are the gifts we receive through the instreaming influences from Divine sources.

The faculty of speech is a good example, since it is one of the highest we possess. The ability to speak sets us apart from the lower kingdoms. Through it we are enabled to express our inmost thoughts and feelings and to give articulate form to our intentions of will. All these are given shape in the sounds of words. We express ourselves through this medium, whose physical instrument is primarily the larynx, not only by speech, but also in song and intonation.

When these are used with the care and reverence they deserve we have a faculty which can bring high spiritual influence into outer expression. The power of speech has unfolded within us as a result of the instreaming Divine forces we have been discussing. It is a faculty intimately connected with breathing. This is suggested also by the bodily area assigned to Key 7. It includes the chest and ribs, which are the containers and protectors of the lungs.

Breathing is essential to speaking, singing, intonation. Through speech the breathing processes are transformed into sounds and words. Breathing, as you have heard in other connections, is capable of the highest possible development. Intonation and speech, when rightly understood and utilized, offer unlimited possibilities for transforming the breathing process into a truly creative force in the world.

But just because of its high spiritual potential, the greatest possible care must be exercised in relation to it. Just as some metaphysical systems misuse the volitional and imaginative faculties for satisfying purely personal desires, so can training in breath control be totally misguided. Unless one is ready for such development it can be far more detrimental than helpful.

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The intonations we use have built-in safeguards. With the meditations we cultivate feelings of reverence and love. Furthermore, we always begin by acknowledging the Supernal level by intoning one or more of the highest Divine Names. This places us under its protection. The gradual and natural breath control cultivated through these Techniques is all that you need. With them we make haste slowly but we can rest secure in the realization that we are under the protection of Neshamah, the Divine Soul Who is also called the Divine Breath.

TECHNIQUE

Bring the visualization before you of yourself as one with the Tree and its Sephiroth. Then, with your attention on the three Supernals, intone Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

"In Thy infinite love and beneficence, Oh Thou Divine Ones, Thou dost bless me with treasure upon treasure, abundantly, bountifully. I pray that I may grow worthy of all the great gifts Thou hast bestowed upon me."

Visualize yourself now as centered within the Path of Cheth, within an aura of vibrating yellow-orange light. Feel yourself as one with Key 7. The more feeling you can arouse, the more successful your visualization will be. Next intone Cheth on the note D# and give this meditation:

"Within Thy Path I feel the flowing Influence nurturing me, protecting me, providing me with the power to will, to think, to feel. Thou hast placed within me, like a seed, the potential to become what Thou art, Oh Thou Divine Ones of God, in all Thy Splendor and Glory."

Focus attention now in Tiphareth. Feel yourself as poised in this center within the heart, maintaining equilibrium between the forces of Geburah and Chesed. Intone Yeheshuah and then allow the reverential and loving feelings that have built up within you to stream out to all the directions of space as an Influence that will provide Light to any who are touched by it.

Finish in the usual manner.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Twenty-six

(from the transcripts of class lectures by Ann Davies)

Tarot Key 8, entitled Strength, will be our symbol for discussion during the next three lessons. On the Tree of Life it is the 19th Path of Teth which reciprocates between Chesed and Geburah. It is called the Intelligence of 'Works' or 'of all Spiritual Activities'. Zodiacally, it is assigned to Leo, ruled by the Sun and the sign in which Neptune is exalted.

In Key 8 a white-robed woman tames a lion. She portrays the inner consciousness of a human being who has succeeded in bringing the lower nature under the control of the Higher Self. The lion represents the Vital Soul powers we share with the lower kingdoms. They are chaotic and disruptive until brought under the intelligent direction by our conscious efforts to control impulses, instincts and appetites. When the lion-force is tamed, it can be made to serve the higher. Its dynamic strength can be transformed into the working power that is essential for activating the organs of inner perception.

Cultivated roses, artistically arranged in the form of a figure 8, symbolize the way in which these powers are brought under the direction of the Higher Self. The number 8 is related to Hod and thought activity. Roses are emblems of emotional desire-force. Combined in this way, they indicate that desire-power has been brought into conformity with human intelligence and mental unfoldment.

This weaving of desires into harmony with unfolding mental development is a primary force in the evolution of human consciousness. Desire is the natural activator of imagination, a human faculty which always has some measure of influence on the formative forces of the world. Thus it is the quality of our desires that determines, to a large measure, the quality of influence we contribute to life and its evolution. We cannot help being an influence in the world. What we can help is the direction that influence takes. With right direction we can prepare ourselves to take an active part in the Work of the Redeemer, a Work that has for its goal the total elimination of influences which hinder the evolution of humanity and hold back also the development of the lower kingdoms who are always affected by human activities.

In earlier lessons this natural influence which we all have is referred to as the Law of Suggestion. It is a law that needs to be more fully understood as the potent force for either good or evil that it is. A deep sense of responsibility should accompany our usage of it. Through a brief review of some of the major attributions to Key 8 we can prepare ourselves for this more comprehensive understanding.

The title of Key 8, Strength, relates it directly to Geburah, the Sephirah from which it emanates. It is a relationship that is reiterated by several other attributions. The Hebrew word for Leo and for lion, אַרְיָה, aryah, has the value of 216 which is the same as that of גְּבוּרָה. 216 is also the value of רִיחַ, reiyah, sight, the function assigned to Key 4, Aries, a fire sign ruled by Mars.

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These attributions indicate that a strong and dynamic power is at work in the Law of Suggestion, the same power that expresses itself in the volitional will of Geburah and in the sense of sight. The dynamic quality of this power is further indicated by the Hebrew letter Teth printed on Key 8. It is an emblem of the Serpent force or Kundalini energy. These are names given to the vibrating essence which pervades the universe and acts as the medium through which all interacting influences take place. Within this ever-pulsating substance, forms of life are brought into contact with each other. They become united through vibratory affinities. In general, the more mature, the more conscious, forms of life influence the activities of the less mature, the less conscious, forms of life. This line of suggestive influence extends from the highest Divine Beings in the Cosmos to the most elementary forms of existence.

If you will recall, in connection with Key 7, which we just completed, the concepts of influence and strength were also emphasized. Both Keys 7 and 8 are linked to Geburah, so it is to be expected that Strength of will is evident in connection with both of them. As to the idea of influence, Key 7 is more expressive of the pervading undercurrent of influence that the element of water represents. The influence related to Key 8 is of a little different nature. In Key 7 the emphasis is on what we receive from Higher Beings. In Key 8 we are more concerned with the influence we have on other forms of life through the suggestive power of our acts of will, of our thoughts and of our feelings.

From the various links we have discussed, it is evident that Key 8 has a strong Mars influence. Not only is it related to Geburah, sphere of Mars, but also to Aries, ruled by Mars. Indeed the red lion is often used as an emblem for the Mars force. This indicates that reproductive energy is the active principle in the workings of the Law of Suggestion. The influence that various forms of life have on each other is transmitted by a kind of reproduction of images.

We found that a relationship exists also between the Serpent force and the sense of sight. It is indeed active in seeing and when the Kundalini energy is directed, with genuine understanding, toward the development of the spiritual organs of insight, true clairvoyance begins to unfold. We emphasize 'with genuine understanding' because when this same force is directed toward activating inner seeing without due preparation, the opposite of true clairvoyance appears. When there has not been sufficient unfoldment of the higher human qualities what may be 'seen' is unreliable and permeated with undetected delusion. In such cases inner perception becomes a snare and an avenue through which inimicable entities influence human beings without their being aware of it. Such entities use unwary humans to further their own ends, which are definitely hindering to human progress and evolution.

Discipline is the key to the right use of the Kundalini energy. All of evolution is based upon it. When you aspire to enter into higher forms of consciousness then the disciplines you impose upon yourself must be decidedly severe. We evolve by taking in, as it were, primitive forms of energy and transforming them, through discipline, into definite forms of expression.

In its origin what is called the vital animal force is really more primitive and wild than any animal. In an early spiritual experience, which I have related to you before, I entered into an absolutely wild and undisciplined form of consciousness. I will briefly retell it here in connection with our present study.

I was enjoying the beauty of a beloved cat whom I held on my lap, petting and caressing it with full attention. I became intrigued with wonder. How did this lovely creature experience consciousness? The wonder became a deep and intense meditation. Suddenly I was catapulted into a most primitive form of consciousness — far more primitive than that of the cat, although it had provided the intermediate agency through which I entered into this state. Actually what I experienced in that barest of moments was the wild, free, Primal Chaos, the original vital consciousness that is evolved into higher forms of consciousness through the discipline of being restricted into an ascending scale of forms.

This experience gave me many insights into the essentiality of discipline and severity to the evolutionary process. Unconscious, wild freedom is eventually transformed into conscious, intelligent freedom through the application of disciplines, restrictions and forms. There can be no true beneficence, I came to realize, without an intermingling of severity and discipline with mercy and kindness. The Path of Teth represents this intermingling by its position on the Tree. Significantly, it represents also the completion of the Egoic Triad through entrance into the Grade of Exempt Adept which is also known as the Grade of a Master of Compassion.

What such experiences bring vividly to mind for us is that there can be no true freedom for human consciousness except through our willingness to curb and bring under control certain tendencies in our nature. These tendencies must be consciously inhibited in their expression if we are to ascend into the higher levels of existence where freedom is a reality beyond anything we can know with our ordinary physically oriented level of awareness.

Through self-imposed disciplines, as represented by the woman taming the lion, the evolving human consciousness eventually reaches the stage indicated by the Path of Teth. Therein reciprocating, equilibrating harmony is established between the disciplining, restricting forces of Severity and the expansive, magnanimous qualities of Mercy.

Beneficence, as represented by Chesed, is also called the 'Measuring Intelligence', indicating that it has a quality of restriction and discipline in it. Justice, the highest development of Geburah, is not true justice unless it is filled with the qualities of mercy and understanding. Here we can begin to see why this Path is called the 'Secret of all Spiritual Activities'. That secret is indicated as being the earned capacity to equilibrate these seemingly opposite forces to bring them into a state of harmony that enables you to participate in the consciousness of a Master of Compassion.

Thus we begin to see that the Serpent power, intelligently directed, is the power through which we perfect ourselves as fully functioning human

Egos. Tiphareth, the other Sephirah of the Egoic Triad, is linked to the Path of Teth as sphere of the Sun, the planet that rules in Leo. Indeed, as we have discussed in earlier lessons, the Path of Teth represents the Solar or Christ consciousness that is born in Tiphareth after it has ascended to its fullest unfoldment as the threefold Egoic Triad.

The attribute which Tiphareth supplies to the ascent of consciousness which culminates in the Grade of Exempt Adept is that of love. It is a type of love that cares deeply about the welfare of others, that is deeply desirous of helping those who have not yet reached the stage of unfoldment represented by the Path of Teth.

Leo, as a personality type, expresses this quality to a certain degree in its most positive attributes. Leos are said to have a paternal concern for younger people, for the less mature. They find satisfaction in helping youth prepare for a constructive and meaningful life. They typify, in a general way, the devoted and selfless concern that true masters and adepts feel for all of humanity.

It is a feeling that all of us, as advanced aspirants, have to a very high degree. We yearn to help others reach the point where they awaken to spiritual concerns. We find joy in encouraging those who are seeking something beyond material values. We are all teachers really. Through the actions we perform and the thoughts we develop that are devoted to Spirit, we imprint constructive impressions in the collective consciousness. Eventually these will act as the subtle influence that inspires another to begin seeking the Path to liberation.

TECHNIQUE

Begin this technique by visualizing yourself as one with the Tree and all its many-colored Sephiroth. When you have experienced this image give your attention to the Supernal Triad, intone Eheyeh and give this meditation:

"Oh Thou, Cosmic Self . . . Flame of Eternal Fire! Thee I adore. Within Thy SELF I have my being. I rest myself in Thee."

Give your attention next to the Egoic Triad of Tiphareth, Geburah and Chesed. Intone the Divine Names of Yeheshuah Elohim Gebur and Al and then give this meditation:

"Oh Thou, emblem of perfected humanity, of the Christ radiant within the heart — let me partake of Thy love that I may some day become one with Thee."

Visualize yourself now as centered within the Path of Teth, within an aura of vibrating yellow light. Become the woman in Key 8, robed in white, with a crown of roses upon your head and a figure 8 of light whirling above it. Visualize the figure 8 as radiant, golden light.

Now experience yourself entering into the activity of the woman. Encircle the lion's neck with the garland of roses that also encircles your waist, forming another figure 8. Feel your hand in the mouth of the lion. With your other hand pet him affectionately. Inhale the fragrance of the roses which you have woven through many incarnations, which tame the Vital Soul consciousness.

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While you continue to pet the gorgeous, majestic lion, put your attention also upon the whirling, golden figure 8 above your head. It is an emblem of self-conscious control, of the influence of the Higher Self. Notice that this figure is pouring energy and power down into you, into you as the woman, so that your hands are now emanating a power and capacity for control greater than you have ever had before.

By this visualization you have enhanced your strength to control and use constructively the Vital Soul level of your nature, and through your controlled nature, the Vital Soul of life.

With this image complete, intone Teth on the note E and give this meditation:

"Oh Thou, Who art the source of all Strength, Thou art also the source of all pervading Love. Within Thy Path I have experienced the Beauty, Justice and Beneficence that unfolds from the Strength that is also Love."

Focus your attention on Tiphareth, the center within the heart. Intone Yeheshuah once again and then visualize as radiating out from you in all directions, the Strength and Love that have become intensified within you. Radiate them out for the benefit of all mankind.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Twenty-Seven

(from the transcripts of class lectures by Ann Davies)

For all who aspire to initiation, what is usually called strength of soul must be developed to a very high degree. The title of Key 8 refers to this, particularly in relation to the 19th Path of Teth. The spiritual activities belonging to that Path, those that establish equilibrium between Geburah and Chesed, have a far-reaching, strengthening effect. They have an effect that goes beyond the present lifetime and influences existence in the after-death state also as we shall see.

These strengthening spiritual activities are the same as those we spoke of in the last lesson from another vantage point. Through their performance the Vital Soul powers are brought under the control of the Ego and directed in ways that stimulate the growth of the inner organs of perception. Thus, in their fullness, these are the forces through which the structures of Adeptship are built up in conjunction with activities related to the Path of Teth. Just as the Path of Teth leads into Chesed, so do these activities lead to the spiritual capacities symbolized as entrance into the Grade of Exempt Adept.

Becoming an Exempt Adept, however, is a culminating achievement that takes place after many cycles have been passed through devoted to strengthening of the soul. As we mentioned earlier, the strengthening activities affect not only incarnate existence but the after-death state as well.

Taken together, life in a physical body and life in the period between incarnations can be thought of as one full cycle of soul existence. The horizontal figure 8 in the Strength Key is one emblem of this dual existence. The two loops, forming one continuous motion, represent the incarnate and discarnate periods of existence and indicate also how they reciprocate their influence upon each other.

The familiar symbol of the serpent swallowing its tail is, among other things, an emblem for this concept also. With it, however, the emphasis is more on expressing the return to incarnation in a physical body as indicating the completion of a full circle of existence. Key 8 is related to the serpent symbol also through the meanings of the letter Teth.

The experiences which our souls go through when we drop the physical body needs to be more clearly comprehended as an integral part of total existence. We cannot really know life until we have some knowledge of death, its opposite and complementary state. Knowledge always helps us to develop strength in relation to any subject. When we know more about existence after death, a picture begins to emerge of our larger self, of the reincarnating, eternal part of us that has connections with the farthest reaches of the Cosmos.

From what has just been written, it should be clear that our investigation of the after-death state has nothing to do with a morbid interest in

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death or with escapism of the 'pie in the sky' variety. In the beginning your knowledge of these matters comes to you from others, from those who have developed the inner organs through which it can be directly perceived. If you accept these impressions as possibly valid, you will find that in due time your inherent feeling for truth will confirm their basic accuracy. There may be differences in detail between the way I present these concepts and the way other teachers have, but you will find that on the whole and in the major descriptions, all true spiritual teachers agree with each other.

It should be realized also that these impressions are concerned with a state of existence that is not easy to characterize in words that have been developed to describe physical existence only. Nevertheless, much of value for everyday life and for spiritual development can be learned from a discussion of what the human soul goes through after the physical body is laid aside.

Generally speaking, the first conscious experience that you have after death is a review, through a comprehensive memory picture, of the life you have just completed. When the physical body dies, the etheric body is still linked to the astral for some time. It becomes the means through which this memory picture emerges, a picture that unfolds in reverse order from death back to birth. It is a reversal in another way also and it is this second kind of reversal that indicates what these early after-death experiences are concerned with.

The remembrance reverses also the way you experience various activities that took place in your life. Any pain or unhappiness that you caused others to feel by your acts or omissions are experienced as the other person felt them. You 'live' the discomforts and pains that you caused.

From this it becomes evident that these early after-death experiences are related to what orthodox religion refers to as Purgatory and what occult literature usually calls the region of the Cleansing Fire. We are not sentenced to this region by any higher powers. It is the indwelling Ego who demands purification.

In this relationship, the woman in Key 8 represents the indwelling Ego carrying out the purgations. The Ego is the aspect of our total selfhood which knows that any further ascent into the higher worlds cannot take place until all that is of a hindering nature has been rooted out. What remains then of the lower nature is the accomplishments, the skills containing wisdom, intelligence and love that we have developed. These remain with the Ego as an extract or essence for they enhance the Self and although developed during incarnate life, they are not dependent upon it for their expression.

With the elimination through purgation of all desires and passions that do not serve the Spirit, the Ego is able to go on to higher planes, to focus in more expanded levels of the total Human Spirit. It is in this way able to partake of cosmic forces and to be permeated with the influence of Divine Beings who prepare the soul for its next life on earth and for further evolutionary development.

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The purgation, however, that takes place after each incarnation on earth is not permanent. It has a correlation with the final purification, attained in the Path of Teth, that allows entrance into the Grade of Exempt Adept, but it is an impermanent expression of it. When the soul returns to incarnation after having completed the sojourn through the Higher Worlds the same passions and errors that were purged out in the region of the Cleansing Fire are 'picked up' again, as it were, to be worked out in physical existence where they were originally formed.

The purification after death allowed the soul to continue its ascent through the higher worlds but any permanent elimination of errors developed during physical incarnation must be dealt with while incarnate. The soul must return to incarnation as a necessity until all hindering influences that have been impressed in the formative levels during earth life have been balanced out by deeds that transfer the forces they hold into constructive influences.

The balancing out of errors by changing them into accomplishments is the quality of purification expressed by activities in the Path of Teth. The Vital Soul forces of the lion represent Strength to accomplish! They are not annihilated but transmuted, through intelligent human activities, from hindering forms of influence to forms that enhance the Spirit, reveal the Divine and serve the evolutionary forces of the Cosmos.

These transmutations, as we have seen, must take place during earth life. Through knowledge of the higher aspects of existence we cultivate a desire to partake of them, to serve them. Their desirability begins to make itself felt. As the true values of life become known to you, the false ones gradually lose their hold on the soul. Finally they cease to attract you at all and the time arrives when no desires are formulated that do not serve the higher. It is then that you are approaching the final stages of purification that lead to the consciousness of an Exempt Adept.

For, as you have heard before, 'Exempt', in reference to Adeptship, means that the Adept has no more negative ties which necessitate return to incarnation. The purging of hindrances, that has its correlation in the region of the Cleansing Fire, has been completed by the Ego while incarnate. From then on any birth into a physical body during this Greater Cycle is for service to humanity. It is an incarnation entered out of choice and compassion for others in the fullest and most complete sense.

From this it should begin to be evident that our attitudes, habitual ways of thinking, feeling, willing, our general values and opinions have a far-reaching effect. They reach into and influence what we experience when we drop these physical bodies. The more purgation we accomplish while incarnate, the less time we will have to spend in the region of the Cleansing Fire. What we do in this life affects, not only the time between incarnations, but our next life as well. What we do not work out now of hindrances and selfish desires, we will have to experience again and again until they no longer have a hold on the soul.

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When we die we enter into the field of the formative, Yetziratic forces. A portion of these have shaped themselves in response to our habitual attitudes, appetites and opinions. As we begin to perceive more distinctly the way in which this takes place, it can give us new incentives to exercise more care in what we allow ourselves to give form to through the influential power of our thoughts, desires, words and deeds.

That influence, which arises from the suggestive power of your threefold lower nature, is a two-edged sword. It can lead you to glory or to despair. Its connection with the Path of Teth reveals the way it can be directed so that it leads to glory.

Teth is ruled by the Sun and is the completing Path of the Egoic Triad. When the qualities of the Higher Self — the selfless, idealistic qualities — are brought more and more into expression through the instrumentality of the lower vehicles, the influences we impress on the formative levels begin to change.

The Solar Self in Tiphareth is also the Christ dwelling within the heart. That level of us seeks always to bring us to perfection and glory. When its inner Center is opened through right meditation, the Supernal Sephiroth are able to enter directly into your consciousness, to become a dominant influence in all your endeavors.

We do not need to deal directly and extensively with all the remaining errors in our nature. We do need to recognize them and determine to change them into constructive influences. Then we should turn inward to the Christ. There we can seek guidance and strength for bringing the Real Self into more and more prominence in all that we do.

Gradually, through practice and persistence, you learn to enter into this Inner Chamber in the right way — free of personal opinions and problems — to learn, not to have personal ideas confirmed. Through such practices the channel eventually is shaped into the formative substance that enables you to receive from the higher spiritual planes.

You will, by your practices, have placed yourself in a position to receive abundantly of Strength originating in Cosmic Will. Combined with the all-embracing love that dwells always in the Christ Center you will find that the remaining negative ties with earth are not so binding as they once seemed. When you offer yourself as a servant of the Light and sincerely endeavor to act as such a servant, you find that the Inner School is ready to aid you with influences that make transmutation easier. You realize that these have always been available, waiting for you to reach the stage of unfoldment where the influences were able to get through to you.

TECHNIQUE

For this week repeat the visualization described in the last lesson.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Twenty-Eight

(from the transcripts of class lectures by Ann Davies)

In the last lesson we discussed the purification which takes place in the region of the Cleansing Fire and which follows after physical death. When it is completed, an entirely new state of consciousness begins for the Ego. We found that purification has a correspondence to the equilibrium established through spiritual activities carried out in the Path of Teth. Similarly, this new state of consciousness has a correspondence to the transformed awareness of an Exempt Adept, the Grade into which the Path of Teth leads.

The correspondence lies in the fact that after purification the human soul is able to experience consciously the higher worlds. An Exempt Adept is able to experience these worlds while still incarnate. This becomes possible when the higher Ego has established full rulership over the threefold lower nature so that it continuously receives influences descending from the Supernals — influences relayed to it through the fully active Egoic center in Tiphareth.

For most human beings, however, who have not yet become Exempt Adepts, the higher worlds can only be entered, with any awareness of them, after death and after the region of the Cleansing Fire has been passed through. The experience of even the first levels of these higher worlds unfolds not as something outside but as something flowing from an inner source. It is not really a new world. We live in it always but it is veiled in the manifestation of the outer sense world while we are incarnate.

The closest experience that you, as an advanced Builder, have undoubtedly had of the manner in which the higher worlds are perceived is the way you perceive in meditation when your attention is turned inward toward the Central Point of Stillness. In that state, with the outer senses sealed, you have received inspirations that were not tied to the physical world and that entered into your consciousness from an inner source. Such experiences are closer to the true forms of things than what we perceive through the outer senses.

The world from which these inner experiences arise is really available to us immediately after the death of the physical body, since the sense organs are no longer there to divert us, but until after purification it remains hidden by a dark cloud of desires that are still concerned with the outer sense world.

In the last lesson we did not discuss to any great extent the composition of this darkening cloud. Fundamentally it is made up of desires and pleasures that served neither the physical vehicles nor the eternal Spirit. For example, you can desire and find great pleasure in good, nourishing food. It serves the Spirit indirectly by keeping the vehicle functioning, which is essential to its evolution. But when normal enjoyment and desire turn into excessive craving for, say, some concentrated,

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artificially developed food, created for pleasure alone, then it is a distorted desire that not only does not serve the Spirit but hinders its development by injuring its vehicle. Naturally there are many degrees and types of such desires which take a longer or shorter time to clear out, depending upon their intensity and type.

Actually such cravings do not arise from the vehicles of the Human Spirit nor from the Ego, since they serve neither. They arise from the influence of entities inimicable to human progress. They develop when human nature allows these entities to influence its desires and arouse the human faculty of imagination to create distorted cravings in the formative levels — cravings that, although they do not originate with the physical senses (which are pure in themselves), require them for satisfaction.

The entities dwell on the astral levels. They do not incarnate on the physical plane but are nourished and strengthened by the excesses they can cause and the destructive acts they can induce human beings into performing. When this occurs, the personal level of the Ego has allowed itself to become entangled in desires and passions that do not serve either its bodies or its true being. Such desires enslave the human Spirit although the personality during incarnation is not usually aware of it. Such desires and excessive passions often take hold in subtle ways that delude the person into thinking that he is acting of his own free will and doing what pleases him. The reality of it is just the opposite.

For those who can see into this level, the entities that form the cloud of enslaving passions are horrible to perceive. Although not very pleasant to think about it is necessary for you, as avowed servers of humanity, to understand what it is we are dedicated to eliminating. When the truth is realized then the pain and temporary deprivation experienced by human souls in the Cleansing Fire is seen to be a constructive and essential clearing away of all that hinders, an eliminating of obstacles so that the soul will be free to go on to the higher worlds.

The thing to realize is that these entities — non-existent though they may be for sensory perceptions — are nevertheless very apparent in their effects. These effects can be seen quite clearly when a constructive pleasure increases to such excesses that it goes beyond what would attract the Ego in man. That Ego, the truly human part of us which is an offspring of the Divine, would find pleasure in a thing only insofar as it was founded on its own evolving nature. The Vital Soul part of us would not desire excessively on its own either. Animals desire only what the three bodies require.

Because we, as humanity, are facets of the One Ego, we can develop enhancing, cultivating desires as represented by the Grade of Philosophus. We are able to develop these because of our capacities to think, to reason, to remember reflectively and to create images consciously and sequentially. But if the personal level of the Ego uses some of its divinely ordained faculties to seek gratifications that serve to destroy its own nature, then such cravings cannot be the effect of the three bodies or of the true Ego.

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Whatever obstructs our spiritual progress is caused by the hindering entities — the evil demons mentioned often in Scripture. They are actually nourished by destructive passions that do not have their origin in the sense world but seize upon the spiritual and drag it down into the realm of the senses. They exist in their relative reality as a consequence of influences that, in their right proportion, were constructive to early man by helping him unfold an independent awareness, but they have long been detrimental and need to be eliminated in the forms they have taken.

We will speak of this problem again as we continue with this course. Here, in relation to Key 8, it is well to note that the lion is one of the animals being tempered in Key 14. Also, as we discussed earlier, the word for lion in Hebrew is connected in several ways with the Mars reproductive energy. It is with this energy and its expressions that the hindering entities have the most destructive influence on certain portions of humanity.

To continue our discussion of the after-death state, when the cleansing process is completed, one is ready to perceive the higher worlds. The experiences from this point on are as something entering your consciousness from within. However, although the perceptions enter as from an inner source, you are nonetheless able to perceive distinctions between what belongs to your individualized Ego and what forms its environment.

While incarnate we experience the environment through the outer senses. In the after-death state, without such sense organs, perception of what you could call the surroundings enters into the awareness of your Ego directly. Once all the negative ties with the sense world have been eliminated, the world that you are centered within is filled with other beings who are entirely harmonious with you. Only an Ego has access to another Ego. Into this world you bring with you the essence of what you experienced in the life you have just left. It is the fruit of that life. All that was of a spiritual nature, all that enhanced your evolutionary development, is retained in this essence. It is the gift of life in the sense world for it could not have developed without such a life. What you thus take with you proceeds to develop and unfold in this new world.

The impressions received have a similarity to sense experiences but they are not identical. There are color impressions which originate in the expressions of other beings. There are also sounds or tones that are experienced as harmonies and become a kind of inner speech, since they are intelligible. These, as with all perceptions in this region, are not experienced as outer confrontations but as inner impressions from other beings that stream through you, as it were. It is through this inner speech that companionship is experienced after death. You live in each other in a much closer and fully harmonious way.

There are other similarities to the physical world because these regions are their correlate. One such corresponds to all that takes a physical form on Earth. However, in its spiritual aspect, it is similar

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to a mirror image or the negative of a photograph. The shapes of physical forms surround an empty space. What is visible is the spiritual force that is responsible for the forms. All colors in this region appear in their opposites — again like the negatives in photography. This region is usually referred to as the solid land of the spiritual world and has a correspondence to the element of Earth.

The next region is likened to water. It relates to everything that has life in the physical world — plants, animals and human beings. Life is a flowing, circulating essence so it corresponds to the oceans and rivers on earth. It is also likened to the circulation of blood in the body.

The third region, called the atmospheric region, corresponds to sensation in the physical world. Spiritually, it is an all-pervading substance so it is likened to the element of air. It is the region of feelings and emotions. Feelings such as joy, sorrow, pleasure, pain, are seen to be similar to atmospheric processes that correlate with the expression of these emotions on earth.

The element of fire corresponds to the thought world. As you have read many times in the B.O.T.A. courses, thoughts have definite forms. They have a life of their own. What we experience as thought during physical incarnation is the extent to which this level of the higher world is able, so far in evolution, to express through it. Much of what humanity devotes its thinking to is but a faint reflection of this region. But all that helps evolve the world, that enriches and brings beauty to it, is the result of a reaching up to this level. The inspired ideas and noble thoughts that come to most human beings at times have their origin in this level.

There is also a fifth region or level that corresponds to the Quintessence and has a relationship to Light. It expresses itself in this world as the wisdom that can be perceived in the forms of nature.

These are the levels that are first experienced after death and purification. There are still higher levels which correspond to the worlds above the Formative World. They have a relationship to the regions we have herein briefly described. We will discuss them as we continue with this course.

Into these higher worlds you enter after physical death. It is a world that is open to the perceptions of those still incarnate who have completed work in the Path of Teth and have entered into Chesed. This is possible because they have so transformed their desire natures, as portrayed in Key 8, that there are no desires remaining of the kind that would necessitate a sojourn in the region of the Cleansing Fire. The Vital Soul forces, the reproductive energy, then becomes a source of Strength and power that enables one to serve with increased effectiveness as a Bearer of the Light.

TECHNIQUE

Begin by visualizing yourself as one with the entire Tree. Then give the focal point of your attention to the Supernal Triad. Intone the Divine Names Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

"Oh Thou, Supernal Divinities! Toward Thy Heaven I reach upward, with devotion and the deepest yearning to receive from Thee a Ray of Thy inspiring, transforming Light."

Give your attention next to the Egoic Triad. Intone the Divine Names Yeheshuah Elohim Gebur and Al and proceed with this meditation:

"The radiance that fills my heart with love is the awakened Christ within. As that radiance grows, its brilliance guides my way to Chesed, the sphere of the Perfected Ones."

Visualize yourself now as centered within the Path of Teth in an aura of brilliant, pulsating, yellow light. Intone Teth on the note E and then develop the image of yourself as one with Key 8. Visualize it in all its details and then give this meditation:

"Oh Thou, beautiful, purified One! Thou art the inmost essence of my SELF. Once the clouds of error have been dispelled, Thou standest before me in all Thy Glory and Splendor."

Return the focal point of your attention to Tiphareth. Intone Yeheshuah once again and then feel all the strength and love that have intensified within you as flowing out from you in the form of Light that can aid others to find their way to the Path.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Twenty-Nine

(from the transcripts of class lectures by Ann Davies)

For the next three lessons Tarot Key 9, The Hermit, will be the focus of our studies. On the Tree of Life it is assigned to the 20th Path of the letter Yod, called the Intelligence of Will. Astrologically it is attributed to Virgo, an Earth sign ruled by Mercury, Key 1.

The Hermit portrays a Master of Wisdom. This is a level of attainment assigned to Chokmah, the sephirah to which the letter Yod is particularly attributed. In Key 9 the connection with Chokmah is portrayed by the grey robe and the 'Ancient of Days' appearance of the Hermit. Yod is also attributed to Kether, seat of Primal Will. This relationship is directly expressed by the intelligence name of the 20th Path. Both Will and Wisdom, the two highest Sephiroth of the Tree, are shown to be related to a Key whose Path is the link between Tiphareth and Chesed.

What is being indicated is that Supernal powers are immediately active in the unfolding of attributes that link the Ego in Tiphareth directly to Chesed, the highest sephirah of the Egoic Triad and the completing sephirah of Ruach, the Human Spirit. Chesed is the seat of Higher Memory, of the deep remembrance that inwardly illumines the Ego with the wisdom of past eras and cycles of planetary development. This illuminating has a direct relationship to Kether and Chokmah.

Look at the Tree for a moment. There is a positional correspondence between Kether, the Path of Aleph and Chokmah on the one hand, and Tiphareth, the Path of Yod and Chesed on the other. Tiphareth, as the Ego of all humanity is the direct reflection of Kether, the Cosmic I AM. They are as two levels of the One Indivisible Self. There is a similar relationship between Chokmah and Chesed, the sephirah directly below it on the Tree. Memory, Beneficence and Measurement, the primary attributes of Chesed are indicated as being manifestations of the creative Father Principle that are rooted in His boundless Wisdom.

Between these two pairs of sephiroth are the Paths of Aleph and Yod which have a clearly visible correspondence to each other. Both the central figures have reached a summit of attainment. They have completed a full cycle of unfoldment. Key 0 portrays the Eternal Beingness of the Cosmos, the all-pervading consciousness that enters into a cycle of manifestation to unfold some particular facet of Its measureless potential. The Fool looks upward toward another height to express the inexhaustibility of this potential of cosmic evolution. The Hermit, also on a mountain top, looks back along the Path he has ascended. He expresses the forever-remembering quality of Eternal Being.

On the level of the human Ego, the Path of Yod holds a position that corresponds, in a certain sense, with that of Aleph. It links the center of Egoic awareness to the sephirah of higher remembrance.

Through it the individualized Ego receives the forces which express during incarnate existence as the talents, capacities and refinements whose ease of expression during this life indicate that they were already quite well developed in past lifetimes. As the representative of a Master of Wisdom, the Hermit indicates that these capacities are what eventually lead to that state of mastery. All that we unfold in a lifetime that has a spiritually enhancing and therefore enduring quality about it brings us nearer to that ultimate goal.

The forces active in the 20th Path which enable you to receive the riches of past unfoldments are thus seen as Egoic corollaries of those active in the Supernal Path of Aleph. The Fool is the eternal Life Breath retaining capacities from past cosmic cycles and carrying them into new cycles so that what has been worked out in the past can act as a foundation for further unfoldment. In like manner, the Hermit represents the eternal part of the Human Spirit. He is your Higher Self retaining what you have unfolded in the past that is of the Spirit. It is always there as an inner light toward which you can turn to receive illumination while you toil in this life to fulfill your destiny.

This is one interpretation of the hexagonal lantern in Key 9 with its light-radiating six-pointed star. It is called the Shield of Love and the Star of the Macrocosm. It is also representative of the perfected sixfold Human Spirit who is the Exempt Adept of Chesed. The merging of the two triangles symbolizes the equilibration of all the forces that flow through the Human Spirit. This allows the Ego to ascend to the Da'ath point (situated at the cross-point where the invisible paths that link Chesed to Binah and Geburah to Chokmah meet) and prepare to enter into the stages of mastery designated as the Third Order.

This perfected state has a correlating recurrent state that occurs at the close of each full cycle of human existence. Just as the Human Spirit who has ascended to Da'ath is ready for a new cycle of attainment so, at the close of the full cycle, the evolving Human Spirit is ready for a new period of incarnate existence. When the experiences of spiritual value that were gathered during the last physical existence have been fully assimilated, the discarnate cycle begins to draw to a close. This latter is necessarily a longer portion since, during it, the compressed experiences of physical existence are transformed into essences and gradually assimilated into the egoic vehicle as the capacities that endure.

Here is a relationship to the assimilative processes of Virgo in which physical substances are first transformed into essences and assimilated into the body. In the six-pointed star symbolism the intertwining of the triangles represents the combined riches of incarnate and discarnate existence merged into the equilibrated star of retained wisdom.

The star then becomes the emblem of the completed assimilation of all that is of the Spirit from the last life. It is this that gives the impulse toward a new incarnation. From the higher worlds we prepare for our own rebirth. This indicates another link between Key 9 and the symbol of the Virgin who gives birth to the Son — the Ego — into an incarnation on Earth.

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It is in this way that we should begin to feel the truth of the continuity of existence. That assimilated light becomes the spiritual foundation for the next life on earth. This is the foundation of wisdom that the Hermit represents. It is true that we must also reinvest ourselves with the untransmuted aspects of our soul nature upon reentering physical existence. They must be transformed during incarnate life because they were formed during it. But what we are speaking of now is not the negative fruits of the past but the spiritual essence, the riches that are stored in Chesed. These flow into the focal point of awareness in Tiphareth through the opened Path of Yod. It is opened by the sincere quest for wisdom, the patient and discriminating studiousness that is expressed by the highest Virgo characteristics.

What Key 9 expresses also is the illumination that this essence from the past can give us. The Chesed aspect of you holds the measure of Supernal Light that you, as an individualized Ego, have thus far been able to assimilate into your vehicles through the activities of all past lifetimes. To recollect this is the aim of our initiatory work. We strive to make ourselves capable and worthy of receiving the hidden Wisdom of the Ages. The portal into this Wisdom opens initially into the individualized levels of it. What is nearest to you must be comprehended before the farther reaches can be perceived.

But we are in truth eternal beings. We existed in another state before our first incarnation on earth. The remembrance that begins with individualized experiences eventually opens into vaster and vaster regions. We enter into the flowing stream of Chesed that can take us into the Cosmic levels of remembrance and into communion with Divine Beings who have guided the unfoldment of humanity from the very beginnings of this cycle of Cosmic unfoldment.

This remembrance of past wisdom has another facet that can also be represented by the star in the Hermit's lantern. The illumination that it brings acts as a kind of magnet which attracts to you conscious perception of future cycles, of events which in the time sense are yet to be manifested. To know the past in its sevenfold circulations is to perceive the correspondences that certain cycles have to each other. Qualities that existed in the past must unfold again, in a changed form, but yet with the same essential forces and attributes coming to the foreground of manifestation.

Thus the Hermit is also the Tarot emblem of a prophet. Spiritual remembrance and foreknowledge, in their highest, truest form, are as the two intertwined triangles because consciousness of the future cannot be interpreted correctly unless it is perceived in conjunction with the foundation of remembrance that reveals its relationship to the whole circle of existence.

True prophecy, like all other attributes of adeptship and mastery, has a correspondence to occurrences that take place at some point in the full circle of human existence. We mentioned earlier that preparation for rebirth begins when the spiritual essences from the past life have all

been assimilated and are ready to act as the foundation for a new life. But at this point we must also reinvest ourselves with the hindering patterns of the past life that we set aside during spiritual re-creation.

Consciousness is vivid for the whole period of spiritual assimilation. It does not cease until the lower vehicles begin to be formed around the Ego. As the assimilation cycle draws to a close there is a particularly vivid prevision of the life that is about to be entered. It reveals the problems that must be solved and the adversities that we will face in order to erase hindrances and allow the potential capacities to develop properly. For the Higher Soul there is no dread of pain or adversity because from that vantage point whatever the occurrence may be, it is perceived as essential to the continuing unfoldment of our true being. This vision then becomes the focal point that attracts to you the forces that will be needed for the activities and experiences you will encounter in your new life.

For normal levels of unfoldment in the present cycle of human development the vivid consciousness ceases when the astral body begins to be formed. We participate in our own re-creation up to that point but until we reach the level of Exempt Adept we are not yet qualified to carry out the forming of the lower vehicles. This is entrusted to Higher Beings. From that point on we are quite unconscious until after birth when the physical organs have matured that allow us to perceive in the physical world. To be conscious during the forming of the lower vehicles, the spiritual organs must have been activated on the level represented by the Exempt Adept.

The Hermit is the emblem of this level of unfoldment. He is able to cooperate in the creation of the lower vehicles. Such a one is a true Creative Hand of God in the fullest sense. This creativeness is withheld from human capacities until the all-embracing compassion and concern for others, exemplified by attainment of Chesed, has become the presiding motivation of existence. The serving characteristics of Virgo that, in their highest expression are exemplified by a Master of Wisdom, are also a part of it. When the capacity to serve life has advanced to where it meets the desire to serve, the Adept is able to ascend to the Da'ath point of the six-pointed star. From that place of Beauty, the Ego acts as a focal point through which the Supernal Triad can relay impulses for the evolution of earth. These may be received as a prophecy by the true seer who is able to perceive that revelation in right relationship to all that has been and is now. Because of this he is also able to perceive with accuracy how it shall be.

TECHNIQUE

Begin by visualizing yourself as one with the Tree. Visualize Kether, the Crown upon your head, as radiant with vibrating white light that vitalizes and strengthens your mind, your feelings and your body. Intone Eheyeh and then give this meditation:

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"Oh Thou, Who art the Light of the Cosmos! I feel Thy Presence everywhere. Thou art the fountainhead of inspiration, illuminating my mind, lifting up my spirits and filling my body with the strength to carry out Thy work."

Focus attention next on Tiphareth, the golden sphere in the area of your heart. Intone Yeheshuah and then give this meditation:

"I am a ray of the Light that originates in the Crown. With all my heart I yearn to become worthy of that Supernal Source."

Visualize yourself now as ascending into the yellow-green Path of Yod. See yourself centered within an aura of that color and then visualize yourself as the Hermit in fullest detail. Image the blue Yod upon your head, the staff that you carry in your left hand. Image the lantern with the six-pointed star as radiating out vibrating golden light in all directions. When the image is complete, intone Yod on the note F and give this meditation:

"From out of the darkness the radiant Light of Wisdom appears to guide me along the Path. It is in truth the Light of all-embracing love, held out by the Beneficent Ones. May I some day be worthy to join them in their ceaseless service to life."

Return the focus of your consciousness to Tiphareth. Intone Yeheshuah once again and then radiate out the feelings of love and strength that have intensified within you to all the directions of space.

Finish as usual.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Thirty

(from the transcripts of class lectures by Ann Davies)

In the last lesson we considered the linkages between the 20th Path of Yod, portrayed by Key 9, and the process of assimilation assigned to the zodiacal sign Virgo. With Key 9 the physiological connections are particularly illuminating. Through a consideration of them, the deeper meanings of The Hermit can be more fully grasped.

The Virgo bodily area includes the small intestine, the upper portions of the large intestine, the lower lobes of the liver, the pancreas and spleen. These upper abdominal organs are concerned with the elimination of wastes as well as with the assimilation of nutrients. It is to these eliminative aspects of the Virgo region that we will give emphasis in this lesson. They have a distinct correlation with practices that can help us attain freedom from obstruction in the emotional and mental levels of our being — a freedom that is absolutely essential for anyone who aspires to accelerated spiritual growth.

Consider the eliminative process of the physical body for a moment. It is a miraculously efficient system that works right along with assimilation. The bodily organs involved display an ingenious discrimination in the way they select nutrients needed for the body's maintenance, and reject substances that are not suitable, or that are toxic, for subsequent elimination from the body. Furthermore, this process eliminates or neutralizes any substances that are in excess so that a perfect equilibrium of the body's chemistry is sustained.

These bodily functions work in an almost perfect manner if they are not interfered with by influences that have their origin sometimes in the environment but very often in the emotional and mental levels of the human being. Wrong dietary habits, for instance, usually stem from uncontrolled emotional impulses. Our habitual emotions and thoughts have an influence to the extent that they can either enhance or inhibit these almost perfect bodily processes. 'With the aid of Mercury' refers to the conscious use of clear, sustained thought to enhance these functions beyond the usual degree. We have spoken before, in connection with Key 9 and Virgo, of the subtle essences in food that can be extracted when thought is used deliberately to stimulate the assimilative process. These are the essences which are linked with the letter Yod. They are the substance aspect of the Will-force of Kether and the Life-force of Chokmah. When they are assimilated in a more complete way into the bodily nature, they form the base upon which the perfected body of adeptship is built.

What is pertinent to the main theme of this lesson, however, is that when the assimilation of these essences begins, there is a corresponding acceleration in the eliminative process. It, too, becomes more refined and efficient. Obstructions within the system that act as hindrances to the development of what has also been called the Fifth Kingdom body are eliminated, so that the intensified assimilation of spiritual essences can continue to take place.

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What some of these obstructions are can best be understood if we consider the reincarnating Human Spirit. During any given physical existence we develop certain qualities which add to the riches of Spirit and enhance our evolution. On the other hand we develop others which are deterrents to it. These fruits of physical existence, as we have seen, remain with the human being after death. The hindrances are purged out during Purification and the riches are assimilated during existence in the higher worlds. When all this is complete we are ready for a new incarnation. The talents, aptitudes and refinements now impressed in our inner nature return with us. We must also reinvest ourselves with the obstructions that need to be eliminated in the new life. It is with these broader processes of elimination that we will now deal, remembering that although there is a correspondence between them and the bodily processes of elimination, the correspondence should not be taken too far.

Consider, for instance, how a narrow-minded viewpoint with fixed opinions and attitudes would have a correlation to obstructions in the eliminative system of the physical body. Holding on to narrow personal views with a mind closed to all that is new or broader in scope would have a poisoning, toxic effect on the consciousness similar to the effect that toxins have on the body. This often shows itself in a sour, critical, unfriendly personality.

Self-delusions can be even more poisonous. Suppose, for example, a person has wronged several others by speaking against them in a fit of anger. He could rectify the misdeed by admitting that he over-reacted and by making amends. But instead, rather than face up to the fact that he was in the wrong, he proceeds to delude himself into thinking that he was right in what he did and that it was the others who wronged him. He becomes, on one level of his nature, convinced that they were the offenders. With this idea fixed and immovable, he refuses to even consider his own responsibility in the matter. The narrow viewpoint would foster increased hostility toward those he had actually wronged. This would then act as a poison within the emotional and mental levels. Until it is eliminated the poison increases and festers, acting as a definite obstruction to spiritual growth. No matter how ideally that person might think and feel in other situations, no matter how loving he might be with other people, the poison would remain until eliminated in a manner that acknowledged the original cause — namely the refusal to admit to personal error.

If we could realize how many poisonings of a similar but perhaps less intense nature we cause ourselves in a lifetime, we would begin to see how necessary it is to have occasional strong cathartic action. These usually come to us in the form of some painful circumstance or relationship. We would do well to at least consider the possibility that they may be bringing to light some imperfection in ourselves that we are being given the opportunity to purge out. For you who aspire to initiation these purgings are absolutely necessary to clear the way so that the spiritual Yod force can be assimilated. It is a force that must be assimilated to some extent on all levels of the sixfold Human Spirit before we have enough strength to climb up to where the Hermit stands.

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These obstructions can be eliminated more rapidly if we take the right attitude toward them. Whatever may be their apparent cause in this life, from a broader point of view they were chosen by us as an aid to our continuing spiritual growth. This should be considered in relation to our problems with other people and all painful circumstances, especially when, after deep soul-searching and fullest self-honesty, we cannot see how we were to blame. From this broader viewpoint, such occurrences can be understood in a new light.

If we have the insight to look beyond just this one lifetime, we can find in such situations an opportunity for the elimination of some obstruction. This, of course, should not be taken as an excuse for those who mistreat us but we are, at the moment, interested in the point of view that we should take in relation to ourselves. In such situations, consider the time of Purification which follows after physical death. The Higher Self within you intensely wishes to rectify some hurt that you have caused. When a new incarnation approaches, that impulse helps to attract you to certain circumstances and relationships that will give you the opportunity to make amends. It may happen, and does, of course, that when the circumstance arises, we do not meet it in a way that brings us the benefit we could have had. On the other hand, by meeting it with intensified awareness, we can reap tremendously enhanced benefits.

The way in which you can most fully benefit is by making the adverse situations that come to you in life a focal point for intense thought. This does not mean in any negative way but with a sincere and intense desire to understand. If this is carried out with patience and care, sooner or later you will have an inner experience that reveals to you the connection between the present situation and some imperfection of human expression that needs to be corrected. The idea, however, that the difficult circumstances in our life indicate something that needs to be eliminated must not be carried too far either. It is true in a general sense only. Sometimes highly developed souls take on suffering and difficult circumstances as an aid to large groups of humanity. I have been informed by the Third Order that this was the case in the difficult circumstances of my early life. We all take on suffering of this type to some extent for we are all One in essence. We have a responsibility in the misdeeds of the humanity we share. But, along with this, for most aspirants, there is a need to eliminate obstructions that hinder spiritual growth.

Certainly all of you have already learned to look at adverse circumstances differently than the average human being. You are capable of meeting them more positively as opportunities for developing strength of soul. But to go further than this is what we are now proposing. In such situations there is an opportunity for much more than a vague feeling that it probably helped because it was so painful. The fullness of it comes deep, sustained thought you make the linkages through which certain definite experiences can arise within you that bring you insight into the levels of spiritual causation.

With such practices what can be called immunities are developed. These immunize you, as it were, against being susceptible to certain kinds of adverse human emotions. You eventually become incapable of such things as hatred, jealousy, greed, selfishness. The immunities are developed in a manner that has a relationship to the way they are developed in the body. Through the practices that reveal the levels of causation, you perceive how you have acted in all these adverse ways many times. You have been jealous, greedy, filled with hatred and vengeance. The far-reaching harm that this causes to yourself and to others brings a surge of will-force focussed as a determination to help eliminate these obstructions from the whole of collective humanity.

Deep benefit can come from a really complete thought development along this line. Consider again Virgo. In it Mercury, the thinking principle, both rules and is exalted. Now look at Key 9! The Hermit is the Higher Genius, the Central Being within every human heart. He holds up the light of wisdom continuously. There is no subject he cannot illuminate, no situation he cannot shed a higher light upon. But if you are always turned outward toward the sense world, you will not see it. By turning the focus of your attention regularly toward that Light, the inner world gradually becomes just as actual, just as real to you as the outer.

As you continue, you will develop a clearer and clearer perception of the relationship between the spiritual forces which emanate from the higher worlds and the circumstances and situations that take place on earth. The mere acceptance of the idea of spiritual causation is not enough. We all accept in a general way the idea of more than one earth life. But because we cannot remember a past life, we feel we cannot make any practical use of this knowledge. It is one thing to accept it as an intellectual concept and quite another to develop it in a specific way as a foundation of truth upon which we can build yet higher truths.

Used as such a foundation it will transform much in the way you conduct your daily life, in the way you approach situations and relationships with others. Extend this practice to all that occurs to you and you will be carrying out, ideally, the vow that you have heard many times, "I will look upon every circumstance of my life as a particular dealing of God with my soul."

TECHNIQUE

For this study period repeat the meditational technique given in the last lesson.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Thirty-one

(from the transcripts of class lectures by Ann Davies)

As emblem of Mercury, the planet that both rules and is exalted in Virgo, Tarot Key 1 is significant in our study of Key 9. The central figure, The Magician, draws energy through his wand from a source above him. He portrays the power of self-consciousness to receive and direct will-force from Kether, the highest Sephirah on the Tree. This will-force is also the active principle in the 20th Path of Yod attributed to Key 9 called the Intelligence of Will.

If you will look at the Tree you will see that the 20th Path is the link between the center of Ego consciousness in Tiphareth and Chesed, the Sephirah of Higher Memory. Tiphareth and Key 1 express different facets of the same human mental and creative capacities. One indication of this is the yellow color attributed to both.

As the ruling planet in the 20th Path, The Magician indicates the activities and developments we need to complete in order to utilize most fully the will-force available in this Path. When sufficiently built into the vehicles, this force opens the self-conscious level of awareness, situated in Tiphareth, to the revelations of past cycles received from the sphere of Chesed above.

The Hermit, as emblem of the 20th Path, indicates what such reception ultimately brings. He has not only succeeded in opening the spiritual organs that perceive the inner worlds, he is able to grasp the significance of what he perceives in relation to the physical plane in its present state. Because of this he is a Light bearer and a Way shower. He clearly perceives the physical world in relation to the higher ones, so he is able to indicate methods and develop concepts that are relevant to the present needs of those incarnate on earth.

Although it is true that the insights received from Chesed are particularly related to past cycles of Cosmic, solar and human evolution, Chesed is also called the Measuring Intelligence. There is inherent in past unfoldments, when rightly measured and grasped, the key to present and future unfoldments also.

This capacity to relate the revelations of past cycles to the needs of the present is developed in the 20th Path through attributes and powers related to the Magician. Mercury, as the planet which both rules and is exalted in an earth sign, is indicative of them. There are mystics and incomplete seers who are able to experience the inner worlds and even 'read' to some extent the records of past events. But without the developments of the Magician they are not able to understand the significance of what they perceive in relation to physical plane occurrences of the present. A higher level of unfoldment, as represented by the Hermit, is able to do so.

This perceptiveness is clearly an expression of right measurement. It indicates a capacity to utilize the powers of Chesed actively in the outer

physical world by putting the principles it reveals into practical terminology. The Hermit is also the Tarot emblem for a prophet because his clear insight of the past in relation to the present reveals also the influences that must unfold in the future.

What one who has reached the Hermit's level of unfoldment clearly sees is that all outer manifestation is the result of spiritual influences which emanate from different centers of Divine expression. These influences occur and recur in regular intervals that are based on exacting measurement. The Divine Beings Who are the source of these influences express in certain definite ways that bring just as definite forces and occurrences into manifestation.

A highly developed seer, such as the Hermit portrays, is able to trace these influences from the remote past to the present and to perceive the particular qualities and capacities that are inherent in each of the various cycles. When this knowledge is developed, taking into consideration the transformations that the interim cycles have brought into being, the result is a prophesy of what must occur in the future.

Such prophesies in no way alter the concept of human freedom. In our individualized development we may respond to these influences in a variety of ways. The perception of the future received by a genuine seer indicates the backdrop of forces that will be unfolding and the opportunities that will be in ascendancy. It does not reveal the way any one soul may unfold in relation to them.

All these powers attributed to the Hermit unfold through activities expressed by the Magician who portrays the self-conscious ego receiving power from above. In relation to the 20th Path, he is receiving by way of Chesed; that is, by having grasped the significance of past cycles of unfoldment. He is at present 'doing nothing of himself' but acting as a transmitter for levels of consciousness above his own. Yet he could not act knowingly as such a receiver if he had not actively prepared himself to do so through previous seemingly personal efforts.

Beside him on the table are the implements of magic. He has used them all consciously. He is thoroughly familiar with their qualities and their relationship to powers in the cosmos, to past cycles and to forces within his own nature. Because he understands them, they express through his outer personality in a constructive and harmonious manner.

The wand represents the element of fire and the Atziluthic world of principles. It is also attributed to Kether and Chokmah in the Tetragrammaton and to the will-force within us. It is a symbol of the active will-force that can be directed so that it initiates mental development. By focussing attention on the study and grasp of spiritual concepts the mental faculties can be tremendously enhanced. Part of this study is the giving of attention to the works of great thinkers and spiritual teachers who lived in past ages. In this way it can be seen as a preparation for receiving from within a related wisdom of the past indicated by Chesed, the sphere of higher memory. The discriminating studiousness related to the wand is expressive also of one of the positive attributes of the Virgo nature.

The silver cup refers to the imaginative faculty as a creative potency. The cup is also attributed to the element of water, Binah in the Tetragrammaton and to Briah, the Creative World. In relation to the unfoldments that prepare for perfected adeptship, the cup expresses the need to develop skill in creating mental images. Such images, devoted with deepest intensity of feeling to spiritual matters, act as magnetically receptive vessels on the inner planes. They attract to you insight after insight from the higher worlds.

The sword indicates a refined capacity to distinguish between constructive and destructive forces and activities in the Yetziratic World. The sword is also related to air, to Tiphareth and to Vav in the Tetragrammaton. Skill and discrimination in the use of the sword is associated with the elimination of hindrances that we discussed in the last lesson. These are the impediments to spiritual unfoldment that lie hidden in Yetzirah and must be eliminated through deep self-honesty and persistent practice.

The coin is the emblem of physical manifestation. It is during incarnate existence that we have the opportunity to perceive the relationships that exist between past great cycles and the present. Also, between the great cycles and their repeated expression in smaller ones, such as days, seasons and human cultural eras. Through outer observance, combined with the revelations of spiritual insight, the significance of these relationships begins to develop into distinct knowledge. You begin to see, for instance, how Atziluthic principles that represent vast cosmic activities have a relationship to the remotest originating cycles of universal manifestation. What seems to belong to the most distant past is always active, always influential.

Indeed the four implements of magical practice indicate the descent of Primal Will through the three worlds that preceded our present Earth and its continued cyclic unfoldment through the past developments of earth. In this relationship the wand, as we noted, is attributed to the earliest developments when Divine Spirit began its descent. At that time there was nothing even remotely resembling our present concepts of form or substance. There was only the movement of what is best expressed as will. This force has a relationship to eternal cosmic fire.

In the cycle attributed to cups, the creative, desiring qualities unfold as a response to and a development of will. This world is related to water because that element is expressive of the flowing, shapable quality of the all-pervading mind-stuff out of which eventually our capacity for thought developed.

The sword is related to the third cycle of evolutionary activity. The airy element is expressive of the subtle substance that takes ever-changing forms under the influence of impulses of will and thought originating in the previous worlds. This world has a relationship to the present astral plane and to the influences taking place within it.

The coin corresponds to the present earth with its concrete physical forms. This is the fourth cycle of unfoldment and the furthest descent into

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form. From this point evolution disentangles itself from form and repeats, on a higher arc and in a new way, the subtler expressions of the three previous worlds.

These insights into the evolutionary process are a response to the influence of Chesed in the Path of Yod. It is the attention-focussing powers of the Magician that enable us to develop the significance of such knowledge and to relate it to present-day existence. In Key 1 the garden represents the built-in skills of thought and feeling and activity that result from such development.

In the garden there are five highly cultivated and perfectly formed roses. They are expressive of the refined sensitivities that develop through spiritual work. Often we have discussed in these lectures the truth that spiritual unfoldment not only does not inhibit sensual enjoyment; it enhances it. What is transformed is the use to which we direct our senses and the dedication to the unfoldment of spirit that we make of all that we experience through them.

The four six-petalled lilies are emblematical of the wisdom of the four Worlds we have been discussing. Six is the number of the Macrocosm. It is also the number of Tiphareth, the awakened human Ego, the mediator through which Supernal forces can be transmitted into physical existence.

Thus it is through the controlled and focussed attention of the Magician, focussed on acquiring ever greater understanding of the microcosmic and macrocosmic worlds, that we grow toward expressing the wisdom of the Hermit. This is one significance of the lantern that he holds. It is of a hexagonal shape with a six-pointed star for light. It is the star of the macrocosm that he holds. It is his acquired wisdom of the universal forces and how they express through the human spirit that has brought him to the summit of attainment and enables him to be a light bearer for others.

TECHNIQUE

Prepare for this meditation by placing Keys 9 and 1 before you together with the Tree of Life diagram. Begin in the usual manner by merging yourself fully with the Tree of Life and all its Sephiroth. Then focus your attention on Kether; intone Eheyeh and give this meditation:

"Oh Thou, Divine and Eternal I AM! I prepare myself for Thy Grace! I offer myself as Thy instrument! May all my use of will, in this world, be worthy of its primal source in Thy Great Will."

Give the center of your attention next to Tiphareth, the focal point of the self-conscious Ego. Visualize yourself as the Magician within the sphere of Tiphareth. Feel power descending from Kether, entering the wand you hold in your right hand, coursing through your body and descending through your pointed left finger into the garden below. Intone Yeheshuah and give this meditation:

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"Oh Thou, Divine and Eternal Christ! Thou art also the Magician within my soul! I have been prepared through Thy sacrificing love to receive and transmit the will of the Eternal One and the Wisdom of Thy Father."

Feel yourself now as centered in the Path of Yod, pervaded by its flowing, vibrating yellow-green light-substance. Develop the vision of yourself as the Hermit in all its details. See the staff in your left hand, the lantern with its six-pointed star in your right. See the star as shining forth rays of light that are rays of wisdom and love. Now intone Yod on the note F and give this meditation:

"Oh Thou, Divine Father of all the wisdom in the world. Thy all-embracing love is the source of that wisdom. Thou pourest forth Thy treasures boundlessly and continuously. May I be found worthy to receive of Thy love."

Visualize yourself now as centered within the sphere of Chesed, centered within a sphere of vibrating blue light-substance. Intone AL on the note G# and give this meditation:

"I draw all that is needed for the sustenance of my soul from Thee, Oh Compassionate One. May I continue to grow under Thy protection into more and more worthiness of Thy Wisdom and Thy Light."

Return now to the focal point of Tiphareth. Intone Yeheshuah once again and then, from that center within your heart, pour out the feelings of love and wisdom that you have received through this meditation to all the directions of space.

Finish in the usual manner.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Thirty-two

(from the transcripts of class lectures by Ann Davies)

Tarot Key 10, the Wheel of Fortune, will be our central symbol for the next three lessons. Astrologically it is assigned to the planet Jupiter, ruler in both Sagittarius, Key 14, and Pisces, Key 18. On the Tree of Life it is attributed to the 21st Path of Desirous Quest which links Chesed to Netzach. This is the final descending path from Chesed to a lower Sephirah on the Tree.

In the lessons of this course we are tracing the descent of Divine Influence from Kether back to Malkuth. Our goal is to perceive how the higher, more interior, sephiratic centers of influence reveal themselves in the outer, more familiar, phenomena of the physical plane. In the lessons of the previous course (Meditational Ascent on the Tree of Livingness) we traced the sephiroth and paths in reverse order from Malkuth back to Kether following the Grades of Initiation. For each of you that ascent marked the completion of a cycle in which you experienced, to a degree commensurate with your level of spiritual development, the forces and powers related to every path and sephirah of the Tree.

The descending cycle we are now taking is a natural one to follow after that completion. Having experienced all the sephiroth and received some measure of their forces and powers into yourself, you are prepared to use these forces, to test their verity in the world of name and form. This testing, or practicing, has the effect of incorporating the higher powers into the lower vehicles. When these higher influences are acted out in life situations they tend to arrange and organize our thoughts and feelings into beautiful and symmetrical bodies that emulate the order and symmetry of the universe in their conformance to truth and in their interrelated unifying activity.

With this descending arc then, the emphasis is on bringing into expression in the lower personal sephiroth the inspirations and insights we receive during meditative states from higher sephiroth. This incorporating downward has a certain relationship to the assimilation we spoke of earlier in connection with the period of existence between death and rebirth. In that assimilation, if you will recall, the talents and capacities developed during earth life are incorporated into the enduring selfhood. The incorporation we are now concerned with brings the higher knowledge and forces we receive during meditative states — which come to us from the same worlds we inhabit between incarnations — into influencing the development of those talents and capacities. This influence aids in their refinement and adherence to cosmic truth so that they develop with a quality and intensity that accelerates our growth toward liberation and adeptship.

In the symbolism of Key 10 this latter incorporation can be indicated as the bringing of influence from the three inner circles into active and conscious expression in the outermost circle. The word Tarot placed in the outer circle refers through its 22 Keys to the 22 planetary and zodiacal forces of the visible universe which express through both the Macrocosm

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and the Microcosm. The four Hebrew letters in this circle are those of the Holy Tetragrammaton, emblem of the four Qabalistic worlds.

All these powers and forces are shown to be inherent in the physical or Assiatic world. We do not really bring them into existence since they are already there. The destiny of humanity is to become an active participant in bringing about the fullest possible unfoldment of these forces in a manner that closely adheres to their origins in the higher worlds. In order that this may be accomplished a sufficient number of individualized human Egos must be conscious of their real nature and potentiality and of the indissoluble and continuous linkage that exists between the worlds of origin, which seem to belong to the past, and the present outer forms which are before us in the Assiatic world.

Our immediate work on the Tree is concerned with the 21st Path of Kaph. Through it the influence of the higher sephiroth are relayed to Netzach. Specifically it is the influence of Chesed that is to be brought into expression in Netzach, sphere of personal desire. Note that this direct influence from Chesed does not take place until after Chesed has interacted with Geburah and Tiphareth through the Paths of Teth and Yod.

From the approach we are taking, the paths and sephiroth on a lower level of the Tree express a later development than those that are higher up. In this case the qualities of Chesed have been considerably enhanced by what can be called a new cycle of interaction with Geburah and Tiphareth. Through it the capacity of Chesed to receive the revelations of higher memory and accurately grasp their import has been increased by merging with the capacity to receive higher will-force in Geburah. These developments then become more available for practical application in Assiah by interaction with the center of self-consciousness in Tiphareth through the Path of Yod.

Spiritual development, like all else in the universe, unfolds through cyclic activity. Both the ascent and descent of the Tree are expressions of cyclic activity which is also represented by the wheels within wheels of evolution attributed particularly to Key 10. Something of this same concept is further indicated by these words from the Emerald Tablet, "It ascends from earth to heaven and descends again to earth, and receives the powers of the superiors and of the inferiors."

Before we consider specific ways that can help us transform the desire nature into a more perfect reflection of Chesed, we can prepare for this by using the forces available in the 21st Path to become more conscious of the progress we have already made along this line. We can take our own measure remembering that judgements should be relative to our own past. We need not concern ourselves in this instance with what others may or may not have accomplished.

In our study of earlier paths that link with Chesed we considered the possibility of participating in recollections that not only transcend our present life but bring knowledge of cycles of cosmic unfoldment that precede the present incarnation of earth. One of the essentials in preparing

to receive such knowledge, as we discussed then, is the practice of recalling, with as much self-honesty as possible, past periods in our present incarnation.

This type of recollection needs to be practiced in relation to the present Path of Kaph. In this case you should place emphasis on remembering the things you desired and the state of your emotions in earlier years of your life. You will be able to see, dramatically, how desires have changed and emotional stability has increased under the influence of spiritual work. The goal is not specifically to see how self-seeking or emotionally immature you once were — although we need to be painfully honest with ourselves in this — but to see how your years of devotion to spiritual unfoldment have actually transformed, to a very significant degree, the focal point of your desires and the quality of your emotional life.

Those years of development, with the foundation of knowledge you built, prepared you to receive a vision of existence that extends beyond the view most people can as yet comprehend. The vision is truly a gift, a Jupiterian treasure of great worth! It has enabled you to conceive of existence as extending beyond the present life and as having a meaning that encompasses much more than the acquisition of transitory things or honors or even personal happiness.

What you have been blessed with is the comprehension of yourself as a being who extends beyond the personal life — a being who knows what it means to be a member of humanity. Such a view, when it becomes a living part of you, transforms the quality of your desires and emotions and the means you are willing to employ to satisfy them. Ethical behavior, unselfishness and a kind and considerate nature cannot help but express when this view unfolds. It is a view that holds within it the essence of beneficence and love because, as its influence grows, your responsibility to and for every other human being, now and in the future, becomes clear to you.

At this stage of unfoldment, even though the practice of recollection has shown you that you have made some progress, you nevertheless realize that there is still much transforming to do in the areas of emotion and desire. You begin to see how selfish desires and uncontrolled emotions actually hold back the subtle forces which develop the inner organs of perception.

These spiritual forces respond to emotional colorings that are in harmony with the expanded view of existence — with the realization of responsibility to others. It is not enough to see reality; we have to live by what we have seen! To know about the right way to act and feel is less than worthless if it is set aside whenever someone annoys or slights us. We have to rededicate ourselves to bringing a yet more perfect refinement into what we allow to enter into even our thoughts and feelings about others. It is well enough to watch our words and outward acts but we have not gone far enough until even our thoughts and emotions refuse to enter into judgments of a negative and disparaging nature.

Thus through these practices we begin to see clearly how we hinder our progress significantly whenever we allow negative emotions to get the best of us. On the other hand, these practices reveal also what love can do. We see how it draws the subtle energies to us like a magnet. The inner organs are built up in the right way through the influx of such forces.

It is better to have those organs remain closed than to have them develop under the impulse of forces that are not drawn in this constructive way. The truth is that the inner worlds can be entered by other means than those given to you in these lessons. Some of them seem faster and more to the point but they are also dangerous. They can open the inner perceptions without developing simultaneously the capacity to discern the difference between reality and delusion. Because of this, one who develops without sufficient personality transmutation is exposed to the influence of forces and beings who work against human progress and the unfoldment of human divinity.

Thus, one of our first activities in the Path of Desirous Quest is to consider carefully our present desires and emotions. We use recollection preliminarily to reveal progress, to show ourselves that we do not think and feel and act as immaturely and selfishly as we once did. But we must not let our progress make us complacent; we still have a long way to go. We should give thought often to the expanded vision of existence. It will help us to see what is really significant — what we need for continuing spiritual development. It will help us to recognize also what is, after all, only a personal desire. A personal desire may not be harmful. Indeed it may be helpful. The important thing is that you place it in right perspective so you can see if it has any quality that makes it significant to you as a member of humanity and not just as a separate human being.

TECHNIQUE

Begin by placing Key 10 and a diagram of the Tree of Life before you and contemplating them for a few moments. Continue by visualizing yourself as one with the Tree in the usual manner. When the image is complete focus attention on the Supernal Triad. Intone Eheyeh and give this meditation:

"Thou art the Primal Light of manifestation,
Oh Thou Infinite, Indivisible One!
Thou dost illumine me from within
as Thou guidest me to the place of Glory
at the inmost center of the Wheel."

Give attention next to the Egoic Triad of Chesed, Geburah and Tiphareth. Intone Yeheshuah and then give this meditation:

"Thou art the Triad of the Sun.
Christ's love pours forth from Thee
when Thou hast found the place of Beauty
within Thy heart of hearts."

Focus attention next on Chesed. Feel yourself centered within its globe of vibrating blue light. Intone AL and then visualize yourself as

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descending into the Path of Kaph. See yourself centered within an aura of vibrating violet light. Now become Key 10 in all its details. Visualize yourself as the sphinx and as the serpent, as Hermanubis and as the four creatures in the corners. Then visualize the wheel as one with you, its central point coinciding with your heart. Visualize that wheel in motion, each of its sections turning in the opposite direction to the one next to it. When this image is complete intone Kaph on the note A# and give this meditation:

"I am one with the Wheel of Life.
There is nought in the universe that is not a part of me.
The movement that I behold in the world without
is movement within me also.
The Vision of Reality guides me
to follow the wheel that leads to liberation."

Visualize yourself now as entering into the green globe of Netzach. See yourself centered within its vibrating green light. Intone Yod Heh Vav Heh Tzabaoth on the note F# and then become one with the Tree again and focus your attention on Tiphareth. Intone Yeheshuah once again and then stream out the forces that you have intensified within you to all the directions of space. Finish in the usual manner.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Thirty-three

(from the transcripts of class lectures by Ann Davies)

As the link between the 4th and 7th Sephirah, Key 10 and the 21st Path represent the soul developments through which the compassion and love of Chesed are transmitted to the personal emotional nature in Netzach.

Look at Key 10 for a moment! Its symbolism diagrams the inter-relationships that exist between the visible and invisible worlds of the Cosmos. Its Hebrew letter Kaph, meaning comprehension or grasp, indicates that it is through a broadening comprehension of these cosmic relationships that the Chesed influence becomes more and more apparent in the desires and feelings of Netzach.

Yet these very desires and feelings must rise upward also before the quality of grasp can unfold that opens the Path of Desirous Quest to Chesed. The four-segmented Wheel represents the four worlds and the movements of life in evolution through it. A feeling for the livingness that indwells every facet of the universe is unfolded to a high degree in this Path. The whirling, cycling, measurable movements of the stars through the zodiac, that seem mechanical and lifeless from the physical point of view, come alive for you through these unfoldments in a wonderfully revealing way.

This begins to take place as a response to your deepening capacity for feeling, for caring, for entering into the hidden nature of things. True comprehension of inner realities is possible only through such enhanced feelings. Nothing that you do not love, that you do not approach with depth of feeling, can reveal itself fully to you. This is just as true of the movements of stars as of the more obviously living creatures. Life indwells all and all that lives responds, after its own fashion, to love.

You have heard often in earlier lessons that the quality of selfless love related to Chesed is an actual substance, a palpable reality. It is this substantial reality that vitalizes your capacity for mental comprehension. Your very ability to think, to perceive the relationships that exist between various forms and phenomena in the physical universe, expands in scope and quality under the influence of genuine devotion and love.

This link between depth of feeling and comprehension is intimated by several of the attributions to Key 10 and the Path of Kaph. To begin with, the place of this Path between Chesed and Netzach suggests that its quality of enhanced comprehension is interwoven with those of love and desire.

The zodiacal signs that have Jupiter as a ruler offer further indications. Sagittarius, the sign of the higher mind, is related to religious feelings of reverence and devotion that pay homage to something beyond ordinary life and its concerns. Feelings similar to these, developed to an intense degree and directed toward the attainment of higher knowledge, become a force that enhances comprehension and gives strength to the organs of inner perception. ,

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Jupiter is also one of the rulers of Pisces considered to be the most intensely devotional personality type in the whole zodiac. Note that its path on the Tree descends from Netzach to Malkuth. The intensity of feeling, exemplified by the Pisces type, becomes a force in the advanced initiate that has the strength to penetrate even to the physical body. This means that comprehension has penetrated to where you are able to grasp the spiritual realities behind the complexities of physiological function and to experience these in their relationship to universal forces and beings. This, as you have heard, is a final revelation that occurs only when the Great Work is drawing to a close.

If, then, we are to reap the treasures possible in this Path, the qualities of reverence and devotion, typified by Jupiter and the signs it rules, need to be deliberately cultivated. These feelings will unfold in the way necessary for spiritual comprehension only if we go about it in a manner that adheres to the definite rules for initiatory development.

Meditation is the method. It is made effective by the quality of love and reverence with which we enter into it. These provide the power. Furthermore, it must be practiced regularly, rhythmically, with the purpose always kept in view of giving the power it intensifies to strengthen the Higher Self. For only that Self can comprehend spiritual realities. Its light alone can illumine the inner worlds.

It is within the Holy of Holies that we contact the Higher Self . . . within the still, small point at the center of being. Reverent rhythmic meditation fashions a pathway through which that Self can receive light from the Supernals. That light gradually penetrates outward, shedding its radiance on the whole of the sixfold Human Spirit. It illumines the vehicles of the Human Spirit in relation to the worlds in which they dwell so that their true nature can be comprehended in harmony with their highest spiritual realities.

The way in which the inner light radiates outward is symbolically expressed by the wheel in Key 10. The point at its center represents the inner sanctuary wherein we make contact with Divinity. The world of Divinity is Atziluth and it is assigned, Qabalistically, to the central point. Our first experiences of the Divine levels come to us as ecstatic blessings of infinite glory and beauty. It is an inmost experience that we receive when we have succeeded in deep meditation. It is Divine Grace beyond words. At first it cannot be connected with anything else in our experiences. We cannot, that is, grasp with our waking consciousness any definite links between the Divine Perfection we experienced within the sanctuary and anything else in our life of thought, feeling or outer activity.

It is only when that inner light begins to radiate outward through the other worlds and corresponding vehicles of the Human Spirit that the wisdom and unity of the Cosmos can be understood in all its harmoniously interweaving complexity. As the Divine Light radiates outward — through your continuing devotion to truth and knowledge — you begin to perceive links of connection between all that you are as a Human being, your ability

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to think, to feel, to will, to create mental images, and the divine spiritual reality that you touched in meditation. As a new cycle of revelation, these connections begin to dawn within your conscious awareness.

The first circle illumined by the outflowing radiance from the point at the center of the wheel is Briah, the Creative World. It has a connection with the activities of Higher Mind. That level of us receives its inspirations and aspirations from contact with Briah. From receptivity to it we develop the beautiful ideals we would like to live by and we give thought to the noble deeds we would like to carry out.

Thus, all the lofty aspirations the higher part of us wants to fulfill come from Briah. When we first receive them we are unable to carry them out except to a very small degree in daily life. The impact of problems and remaining lower-nature drives keep us from it most of the time.

In Key 10 the Briatic World is represented as an eight-spoked wheel, the same as is found on the garment of the Fool and which you know to be an emblem of the Quintessence. It is also a symbol for repeated, rhythmic, measured activity. This latter attribution is expressive of the persistence in study and meditation that brings the treasures of Briah into more and more influence in our lives.

A mystical type, who has not yet developed a foundation of knowledge, can experience the ecstasy of union with the Divine at the Central point. But, in order to receive the more definite revelations from Briah the mind must be prepared with knowledge gained through regular, repeated study and through many cycles of spiritual unfoldment.

In this era, with mental powers highly developed in humanity, this is the correct method of spiritual unfoldment. The mind is first illumined with spiritual concepts and ideas before the Yetziratic level, with its more definite forms and perceptions, is entered. You receive ideas and ideals in a manner that can be compared with the octave in music. The eight-spoked wheel is also an emblem of that octave. It expresses the way in which we receive wisdom from higher beings and from the Masters of the Inner School. At this level of unfoldment the knowledge you have gained in study and persistent meditation acts as the lower note that has the power to attune itself to the same aspect of knowledge on a higher level.

Thus it is that light, flowing out from the center, fills the mind first — that is, the mind in its higher activities that can attune to Briah. Then, when the light continues its outflowing radiation and illumines the Yetziratic World, you are prepared to meet its potentials for error and delusion with intelligence, discrimination and linkage with higher beings.

The next circle outward, then, is that attributed to Yetzirah. It holds the symbol for dissolution together with those of the three principles of nature, Mercury, Sulphur and Salt. As the light enters this world you are ready to undertake a new and higher level of unfoldment. The ideals and aspirations which illumined your mind in the Briatic circle begin to make themselves felt in your everyday thoughts and feelings and activities.

You are ready to bring your ideals into actual expression, to abide by them in all the circumstances of your life.

The symbol for dissolution indicates that much of this work is eliminative in nature. No matter how inspired we are and how much of spiritual ideals we agree with intellectually, the errors of the lower nature have to be dealt with on their own level. Certain of them have to be brought up from unconsciousness before they can be completely transformed or eliminated. This, incidentally, has a relationship to the Incineration Stage of the Great Work attributed to Sagittarius, a sign ruled by Jupiter.

As light from above radiates into this level it gives you the capacity to comprehend what must be done. It also gives you the power to accomplish it. In the fulfilling of this transmutational work, the three principles are brought into perfected relationship. Their qualities are rightly proportioned for the higher, more expanded degree of consciousness you are at present unfolding.

The wisdom of reality that you have thus far grasped is related to the Mercury principle. Through actual use and expression, that wisdom must become a part of you; it must be embodied in the automatic consciousness. This is accomplished by the active self-conscious principle, attributed to Sulphur, acting almost always in harmony with that wisdom. When this is the case, the Salt principle is purified completely. It becomes the preserver of Light instead of the binder to errors and hindrances as it has been in the past.

When these transformations are completed, the Chesed level of all-embracing love becomes the predominant inspiration for the desires that are formed in Netzach. These love-filled aspirations give their strength to the Inner Holy Planets, the soul organs that enable you to see into the Astral world. You begin to see and hear, and otherwise sense spiritually, the astral forms which correspond to various thoughts and feelings, objects and phenomena related to physical existence.

The links of connection are gradually coming together for you. As you become aware of the forms that thoughts and feelings have on the astral plane, you see also how much human beings influence each other and how important it is, for the continued evolution of humanity, that thought- and feeling-forms which are constructive prevail.

As the light continues to radiate outward, it finally embraces the outermost circle attributed to Assiah. This circle contains the emblems of all the forces in the visible universe. These are represented by the word Tarot and the particular qualities of the Four Worlds and the elemental orders related to them are represented by the Holy Tetragrammaton.

The elemental orders are assigned to Assiah, the material world because they are the living forces that are immediately above and within the forms of physical existence. When their forms and functions

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become comprehensible to you they fashion the final link in the chain that reveals the absolute unity and harmony which pervades all the worlds and planes of the Cosmos.

Thus you should begin to see that the outward flow of light from the center can mark a cycle of unfoldment that is on a higher arc than a previous cycle of return to the center. We must realize more distinctly what the 'wheels within wheels' attributed to Key 10 indicate. There are many cycles of unfoldment even after you enter what is called the Path of Return.

Within that general evolutionary trend are smaller cycles that bring the light down so that Divine Spirit can be recognized in all the planes and worlds. You have not completed the Work until you can recognize every seemingly separate expression of the Life Force as a unique facet of One Divine Being Who embraces all.

TECHNIQUE

For this period repeat the practice outlined in the last lesson.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Thirty-four

(from the transcripts of class lectures by Ann Davies)

Tarot Key 10 presents us with a symbolic picture of everything that exists throughout all the various planes and worlds of the Cosmos. The true nature of the human spirit is linked with this picture — a nature that is far more complex than is usually realized. We cannot really understand ourselves until we begin considering more fully how we exist and develop in other worlds besides the one we occupy during physical incarnation.

In Key 10 the physical plane is represented by the outer circle. During incarnate existence our conscious attention is primarily concerned with its activities which are related to Malkuth, among the Sephiroth, and Assiah, among the Qabalistic worlds. The second circle inwards represents the astral plane or soul world. It is the first sphere entered by the human spirit after the death of the physical body. Among the Sephiroth it is related to Yesod and, in a broader sense, to Netzach and Hod also. Qabalistically, Yetzirah, the Formative World, has a special link with this plane.

The third circle inward, containing the eight-spoked wheel, corresponds to the mental or spirit realm, the world where thoughts are things. It has a relationship to Briah, among the worlds, and to the Egoic Triad, among the Sephiroth. Remember in this connection that there are different ways of assigning the worlds to the Sephiroth. Although you have learned to associate Briah with Binah, in its relationship to the development of human thought, it is linked with the higher mental plane and, therefore, with the Egoic Triad. By using more than one method of correlation we approach truth from different vantage points and thereby gain a more encompassing view of our subject.

The point at the center of the wheel corresponds to Atziluth, the world of will-ideas. Among the Sephiroth it is related to Kether and, in a broader sense, to the whole Supernal Triad as the source of the originating impulses that activate manifestation.

By tracing the circle in Key 10 from the circumference to the center we can follow the human spirit through the experiences it encounters on its journey between death and rebirth.

The second circle, which we linked to the astral plane, is the first to receive the soul when the physical body dies. It contains the symbols for the three principles of Alchemy — Mercury, Sulphur and Salt — together with the symbol for dissolution. The three principles indicate certain qualities inherent in every level of cosmic activity.

Relative to the total human being, they correspond to spirit, soul and body; superconsciousness, self-consciousness, subconsciousness; wisdom, activity-desire, inertia. Actually all the triads of Ageless Wisdom and of the Tree of Life have some connection with these three principles.

During incarnation the three are linked together and their proportioning determines the type and development level of personality. Immediately following death a kind of separation takes place. It inaugurates a period in which soul-forms and patterns that are saturated with an overpreponderance of Salt are subjected to dissolution. Until this is completed the Sulphur or soul principle, representing the active focal point of conscious attention, continues to be linked in its desires and interests to physical existence. The spirit or Mercury principle, which includes all our higher mental activities, is bound also, during this period, through its linkage with the soul. When the dissolutions in the astral plane are completed, the astral body partially merges with the substance of that plane and its essence becomes one with the spirit which is then set free to continue on to higher worlds.

Let's consider the three principles as emblems of qualities we take with us into the after-death state. Mercury represents all that we have acquired of wisdom, truth, spiritual knowledge. To the extent that these have pierced through to the eternal being in things, they contain qualities that give nourishment to the eternal spirit in us.

Sulphur refers to the active self-consciousness. Upon the primary direction taken by its desires and attention depends the quality of what we take with us after death. Sulphur can turn in two directions. When it turns toward Mercury it brings us the nutriment for the eternal, discussed above. When it turns most of its attention toward Salt — the embodied principle — it develops ties with sensual desires that can no longer be satisfied. Be sure to remember that it is not the physical senses themselves which develop such ties. When they are utilized to serve the spirit, to receive impressions that unfold wisdom and selfless love, the binding ties do not develop.

Active spiritual aspiration, such as we are engaged in, brings about a more perfect proportioning of the three principles while we are still incarnate. When the physical senses are utilized primarily as portals through which spirit can be discerned, the Salt principle is brought into right relationship with the other two. We actually inaugurate purgation while we are still incarnate in this way. By doing so we enhance considerably our potential for higher-world experiences during the after-death state.

The work of purgation is carried out in various regions or levels of the astral world. These, sometimes called subplanes, are not to be thought of as separate localities or layers. They are more akin to the influences of different categories of soul-beings or modes of vibratory activity, if this is more satisfactory to you. Each has to do with the purgation of different types of astral forms and patterns the soul has become entangled with. They range from low to relatively high. Many of our higher desires and activities on earth have been tinged with selfish or egotistical feelings. Even though they contain much Mercury, the undue Salt content must be eliminated before they can be taken up to the higher worlds for assimilation into the eternal part of us.

One example of such a mixed soul-form could result from an overenthusiasm for nature. There are those who adore the beauties and magnificence of the outdoors in a sensually pleasurable way. It is a love tinged with selfish satisfaction. This is not the love of nature that seeks the spirit within the forms. What I am talking about is an exultation in nature that stops with the outer forms. Whatever has been filled with the quality of love that pierces through to the spirit will ascend with the spirit when the merely sensual has been dissolved.

There are other high human endeavors that can be mixed in this way also. A great interest in the educational, organizational or religious fields may have much in it that will be taken up to the eternal after the materialism and overconcern for outer forms has been eliminated from it.

Each so-called region of the astral dissolves a different type of transitory affinity until the soul is released to merge with the enduring ego for ascent to the next higher world. In Key 10 it is represented by the circle with the eight-spoked wheel design. It is attributed to Briah and, like the world below it, has within it different gradations or regions of activity.

The eight-spoked wheel, if you will recall, has included among its meanings the capacity to attune to higher beings and qualities. The more you have directed your thoughts and creative efforts toward spiritual matters and the seeking of higher truth in this life, the more affinities or attunements with higher beings you will have forged. These receptivities are expressed by the cup or chalice, symbolic of Briah. The attunements bring enhancement to your enduring ego. They prepare you for more intensive evolutionary unfoldment in your next life on earth.

The capacity to think is really a capacity to partake of the Briatic World. As a facet of the One Ego we have this always, whether we are incarnate or discarnate. Within Briah, the higher thought realm, the ego is at home. You are able to be conscious and function here after death in proportion to the measure of love and wisdom you bring with you from incarnate life. This is, of course, a general rule. As you know, the human ego does not evolve in a straight line. Sometimes a particular incarnation can express far less development than has been attained in a previous life. Eventually, however, this evens out and the above holds basically true.

It is the capacity to attune to the higher spiritual beings of Briah that enables you to incorporate lasting faculties and talents into your enduring ego. You build ever more potential into yourself for grasping the meaning of cosmic evolution with all its planes and worlds and their relationships one to the other.

It is well to remember that true initiation enables you to enter into and grasp the meaning of these worlds and beings while you are still incarnate. Whatever progress you make toward this goal in this life is

not lost. It becomes a part of the treasure you extract in the Briatic realm and it makes it easier for you to complete the Great Work in the following life.

The perceptions that the soul receives in this realm are of prolific creativity. From seed points of archetypal will-ideas that enter Briah from Atziluth, myriads of potential variations pour forth like fountains of living water. From these flowing creations the forms that become more concrete in the lower worlds have their origin. These are the creative archetypes behind all the physical forms of Malkuth and behind the feeling and desire forms of the astral plane.

Just as with the astral world, there are regions inherent in the mental realm also. From one such, the spiritual essence is extracted that developed in all your closest personal relationships. The love of family and close friends is made into faculty here. In another region the qualities are extracted that result from deep, reverential, religious feelings of all kinds. The fruits of artistic creativeness are extracted in another region. Others extract from still higher and more far-reaching accomplishments. Devoted service to humanity is among the highest but this has little to do with outer-world acknowledgment. Whoever creates beautiful spiritual forms, through quiet, meditative persistence in seeking truth and promoting human love, has fruit for this highest region of the creative world.

From Briah the enduring ego journeys to a world that is related to Atziluth. Here the divine intentions behind all the various activities in the Cosmos can be experienced. The meaning of evolution itself begins to be known. Again, you are able to partake of this region, which receives from the vastnesses of the constellations, to the degree that you have prepared for it in life. Everyone partakes of it to some degree. This is evident from the findings of astrology. Linkages have been most definitely discerned between the constellations in the heavens and the human spirit in physical manifestation.

From your sojourn in the Cosmos you begin a return journey that gradually refocuses attention toward earth and prepares you for a new existence in a physical incarnation. The spirit, refreshed and revitalized by the beings and powers of the higher worlds, returns to incarnation to continue working toward fulfilling its destiny as a divine creative being.

Our task, as such beings, is to incorporate spirit into the physical world. It is through our capacity to receive thought and understand the relationships that exist between 'heaven' and 'earth' that we have the potentiality for fulfilling this destiny. By giving physical and astral form to Briatic visions of reality you enhance Assiah with the perfections it is intended to express.

TECHNIQUE

Begin with the envisioning of yourself as one with the Tree of Life. When this is complete, focus attention on the Supernal Triad, intone Eheyeh Yod Heh Vav Heh Elohim and then give this meditation:

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"I am one with Thee, Oh Thou Eternal Being!
Thou hast given me existence and life
and Thou hast nourished me with love.
I dedicate my life to fulfilling
some measure of the high destiny
Thou hast made it possible for me to unfold."

Give attention next to Chesed, the blue sphere of Mercy and Beneficence. Feel yourself centered within it. Intone AL on the note G# and give this meditation:

"Thou art the sphere of outpouring, selfless love.
From Thee glorious treasures unfold
that grace the world with forms of wisdom and love."

Feel yourself now as descending into the path of Kaph where you become centered in an aura of vibrating violet light. Visualize yourself as one with Key 10. Image the point at the center of the moving, circling wheel as concentered with a point within your heart. Feel the flowing motion and forms all around you. Now intone Kaph on the note A# and give this meditation:

"From the circumference to the center
I have journeyed many times.
I have been nourished and revitalized
by Thy magnificent messengers of love.
With the light that has been given to me
I shall try ever more to express it fully
in ways that enhance all of humanity."

Feel yourself next as entering into the sphere of Netzach where you are centered in a sphere of vibrating, green light. Intone Yod Heh Vav Heh Tzabaoth on the note F# and give this meditation:

"Because Thou hast loved me, Oh Divine Ones,
all that I desire and pour out to life
shall one day reflect Thy perfect form."

Focus the center of your consciousness in Tiphareth, the heart center. Intone Yeheshuah and then flow out love and benedictions to all the directions of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Thirty-five

(from the transcripts of class lectures by Ann Davies)

Tarot Key 11, named Justice, is our primary emblem for the next three lessons. Qabalistically it is assigned to the 22nd path of Lamed which links Geburah, sphere of Mars, to Tiphareth, sphere of the Sun. One of our proposed intentions in this course is to bring the higher sephiratic powers into expression in the lower ones. Relative to this intention, the 22nd path represents the means through which the powerful forces of higher volition are brought into active expression in Tiphareth, the center of self-conscious awareness.

The path of Lamed is entered only after work is completed in the path of Kaph. Note the predominance of violet, the color assigned to Jupiter and Kaph, in the background of Key 11. Through the deeper, truer insight into existence that is related to Kaph, the beneficent qualities of Chesed are gradually transmitted to Netzach where they transform and upgrade the desire nature. This transformation becomes the basis upon which a truly accurate and unprejudiced capacity for judgment is developed in the path of Lamed. Before the volitional forces of Geburah become fully active in Tiphareth, it is important that such judgment be unfolded.

Venus, emblem of feelings and desires, is represented in this sequence of development. The transformation of desire takes place in Netzach, sphere of Venus. The path of Lamed, which we are now entering, is astrologically attributed to Libra, a sign in which Venus rules. Key 3, representing Venus, is the Tarot emblem for creative imagination. It is one aspect of the human creativeness that is expressed also by Tiphareth as center of the image-making faculty. The Venusian creative imagination, which is fundamentally a response to desire and emotion, includes the levels of imagery that go on below the surface of self-consciousness. Tiphareth, as the center of egoic awareness, represents the more conscious levels of imagery, the mentally created responses to concepts and ideas.

What we want to accomplish in the path of Lamed requires that we bring all aspects of creativeness into balance and harmony. Certain attributions to Key 11 indicate something of how this is to be accomplished.

The function assigned to Key 11 is work or action. It has the same essential meaning as Karma, which is a name for the universal power that strives continuously to maintain equilibrium and balance between all things. Its continuous balancing is the very essence of perfect justice — a justice that reigns eternally in this world even though we are unable to perceive it fully in our present state of human unfoldment. All spiritual development could be said to consist of learning to recognize the workings of the universal law of Karma in our lives so that we can begin adjusting to it in a higher, more conscious and constructive manner.

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The area of our nature in which we first need to recognize the workings of this law is in relation to unconscious imagery. When we become spiritual aspirants we deeply and sincerely desire to bring all the activities of body, soul and spirit under the dominion of the higher ego. Toward this end we consciously formulate lofty goals and perfection for ourselves with the image-making faculty of Tiphareth.

But in all of us, until the Great Work is finished, there remain many unconscious feelings and emotions, many hidden impulses and desires that act as hindrances. These attune us to similar feelings and desires in the astral soul level. Even though we are not aware of them they affect us just the same. They color the way we act and feel. They influence the way we think about other people and situations. Our capacity for making fair judgments and accurate observations is impeded by such hidden images.

Because most of these desires and feelings are in direct conflict with our conscious aspirations they weaken the latter. They make our higher desires mostly ineffectual and unproductive. If we are to continue with our professed desire of bringing the higher sephiratic forces into active expression through the lower personal sephiroth, we must bring such conflicts to an end. The volitional force, which we can receive from Geburah in this path, will intensify the power available to us for bringing our goal to fruition only after the conflict is resolved. Indeed, we must not open ourselves to the volitional force until we have eliminated enough of the unconscious imagery so that the power does not short-circuit and intensify characteristics in the wrong direction.

Thus, once again we must take up the sword — this time to fight against unconscious sources of error. It is the same sword that the sphinx carries in Key 10. In the path of Kaph it signified dominion in Yetzirah through the attainment of discriminative insight into the realms of the soul. Because you have completed your work in that path, its quality of insight is, to some extent, yours. It will help you uncover the hidden influences that stand in the way of your continued progress.

What we accomplished in the path of Kaph also gave us the ability to enter into the revelations of deeper remembrance protected from delusion by openness to the beneficent influences of Chesed. There are hidden entities at work in the cosmos that are also a part of human nature. When we deny or misunderstand them they can act as a definite hindrance. When we approach them with illumined insight, we are able to discern their true nature and avoid being influenced by any that are out of harmony with our higher conscious desires.

Realize fully that none of us should expect to equalize every hindrance in the hidden stream of imagery all at once. These can be mastered only gradually through sincerity and persistence. There is much in us that guards itself against the exposure of desires and impulses that would make us deeply ashamed. But if you genuinely seek true self-knowledge, remembering the various levels of the Human Spirit that are continuously exposed to a host of errors, you will eventually experience

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the impact of just what tendencies and characteristics are causing you to act in ways that oppose your own higher nature.

It is important, in order to prepare for this experience, to recognize the full significance of the doctrine of Karma. We know, from previous teachings, that much of what causes us to act in a manner that is harmful to our personal development is rooted in past lives which we cannot remember with our ordinary level of consciousness. We have even discussed the inadvisability of seeking direct knowledge of this type since it can be boundlessly delusive unless it awakens as a natural revelation of initiatory unfoldment. But a feeling for the truth of this doctrine can help you to enter into the practice of self-inquiry with a capacity for objectivity that is very important.

If we accept the idea that much of what we must work strenuously to recognize and transmute in this life had its origin in a past one, we can approach our task more positively. Our problems are not caused by a stroke of ill fate or bad luck or any kind of 'chance' happening. Since all that comes to us is the expression of an orderly, absolutely just Cosmic law, then every problem is really an opportunity for bringing about a necessary equilibration for the eternal level of selfhood. It will enable that level to continue unfolding with one less obstruction in the way.

With this view in mind you can face whatever defects of personality you may find in yourself. You can think of them as offering you opportunities for liberation. Through their transformation you can free yourself from the incessant repetition of some unwanted, enslaving way of thinking, feeling or acting toward other human beings.

This positive approach is of great value when we enter into the practice of reviewing past cycles in our lives. We look into the past so that we can see imperfections from a little distance. It helps us find the courage to remember accurately, without immediately veiling ourselves from unpleasant truths that are difficult to bare.

Through this practice we begin to see certain reactions and feelings we had toward other people and situations that were not as compassionate and righteous as we considered them to be at the time. We usually think of ourselves as quite compassionate and understanding of others because that is the way we genuinely want to be. We image ourselves to ourselves in this way. It is not a lie; it is just not a fully realized truth. But if we look deeply into our soul nature with a fearless desire to know the truth, we will usually find hidden areas of hostility and prejudice that we have veiled, with our unconscious creative imagery, with qualities of self-righteousness, intelligence and discernment.

These unacknowledged and heavily veiled hostile or selfish feelings inevitably have an influence on our judgment — on our ability to come to fair and equitable observations. In our present culture so many of the things that we consider beneficial or constructive are things that mean an advantage for ourselves or our families. Consider how the spiral of

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inflation proceeds. Everyone wants prices to go down or remain stable but no one wants to be the one who holds his prices down or whose salary has to remain the same. Everyone wants someone else to make the sacrifices.

Now this may sound like harsh judgment in itself but developing a non-critical nature is not a matter of evading the truth. What should be realized is that while we are still submerged in personal opinions, prejudices, likes and dislikes, we are in no position to make altogether fair judgments. The real esoteric meaning of detachment is certainly not lack of caring. It refers to this capacity to set aside all that is of personality when making decisions about situations and people.

It always comes back to the need to know the truth about ourselves before we are qualified to judge. What can happen is that we simply project our own unacknowledged defects on others. Often the strongest and most intense criticisms arise from this type of delusion. By refusing to see certain traits in ourselves that we consider unacceptable, we allow them to grow stronger. The very traits that we reject become much more pronounced because they do not have anything to stop them.

When we acknowledge personality defects, even if only weakly, so that we do little about changing them, the very acknowledgment acts as something of a brake. Unacknowledged, they continue to delude us and to grow subliminally in strength. Any force in our nature that remains eventually has to give vent to a compensating reaction. Sooner or later the very traits that we deluded ourselves about burst forth with a terrible strength. They usually take the form of villifying and denouncing others for possessing the very traits that have become so strong in our nature.

It should be realized that such a situation could happen to spiritual aspirants with particularly damaging results. We all know that our work brings increased spiritual and psychic energies with it. If the cultivation of 'hidden' powers proceeds too much more rapidly than the cultivation of personality transformations, such dangerous delusions, as described above, can take place. That is why the first thing we do in the path of Lamed — the path of Justice — is to bring ourselves to trial. The woman in Key 11 is yourself, weighing and measuring your personal nature with openness and courage.

TECHNIQUE

Place before you the Tree of Life diagram together with Keys 11 and 3. Visualize yourself as merged with the Tree in the usual manner. Continue by focussing attention on the Supernal Triad, then intone Eheyeh and give this meditation:

"Thou, Oh Eternal One, art my life and light and salvation!
In Thee I find my beginning and my goal.
Thou art the ONE from Whom all proceeds
and to Whom all returns."

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Focus attention next on the Egoic Triad and then on Geburah, sphere of Mars. Feel yourself centered in a sphere of brilliant red light. Intone Elohim Gebur and then give this meditation:

"Thou art the source of all that I feel within me
As strength of will!
Thy inexhaustible power will take me to my goal. "

Feel yourself now as descending into the path of Lamed where you are centered within an aura of brilliant, vibrating, green light. Now become the woman in Justice! See yourself sitting on the throne with the violet drapes behind you. In your right hand you carry a sword and in your left you hold the scales of justice. Now intone Lamed on the note G# and give this meditation:

"Within Thy path I find the courage
To look into my lesser nature.
I know I shall not find excellence
In all regions of my soul.
Let me stand before Thee Who art my Real Self.
Let the contrast of Thy destined perfection
Show me where inner darkness still reigns. "

Now enter into the yellow sphere of Tiphareth. Visualize yourself as centered within an aura of vibrating yellow light. Intone Yeheshuah on the note E and then pour out all the energies you have concentrated during this meditation to all the directions of space.

Finish in the usual manner.

##

Lesson Thirty-six

(from the transcripts of class lectures by Ann Davies)

The woman in Key 11 is the symbol of justice and truth. Our work in the path of Lamed should help us to understand these qualities more fully. We can only be just and truthful to the degree that we are able to recognize their manifestations in the world. Like all capacities, these can be developed in quality and completeness. We can, in fact, learn to recognize truth from falsehood, fairness from injustice, more and more completely.

Much of what we will undertake in this lesson will be directed toward such a goal. Recall that Lamed as a letter-name has meanings that include education, learning, study. Through the study of lessons such as these, applied as much as possible to daily life, we develop the capacity to perceive more accurately, to weigh and measure more precisely. Gradually we find we are able to detect what it is that is valid in any given situation, that has lasting, as distinguished from transitory, values.

As a path of the Tree, Lamed is called the Faithful Intelligence. A spiritual education should not merely be a matter of learning skills or collecting information, it should help us to develop what can be called reasoned faith. This is vastly different from what is called blind or unquestioning faith.

Reasoned faith is based on knowledge. The more clearly you understand what you are trying to accomplish, the more confidence you can have in its eventual fulfillment. As we all know, there is much in our present culture that tends to breed scepticism about anything that comes from a source outside the physical senses. Even though there has been some acceptance in academic and scientific circles of studies in extrasensory perception and the like, the approach is usually so materialistic that the conclusions cannot really bring us anything very illuminating.

Lessons such as ours provide you with a continuous and immediate counterbalance to materialism in all its forms, especially those that seem on the surface to be spiritual. By regularly taking what you learn in these lessons as focal points for meditation, you develop a deeply compelling feeling for the truth that is in them. Such feelings, aroused in response to true spiritual teachings, actually act as a force that develops the inner organs of perception. Depth of feeling is the quality of creativity attributed to Venus, ruler in this Path. When faith is born of this creative Venusian feeling quality it gradually fulfills itself by ripening the organs through which direct spiritual experience can be received.

As your capacity for spiritual insight develops you begin taking the inner qualities of things into consideration before coming to a conclusion about them. Spiritual insight arms you with a sword of discrimination against the one-sided viewpoint that has only outer appearances to go

by. Without some conception of the inner spiritual realities the scales of justice cannot be brought to equilibrium.

Yet, even though most of humanity cannot as yet exercise real justice, there is nevertheless perfect justice in the world. This is another concept for which we can unfold reasoned faith. It is the basis of all teachings on karma, the cosmic law attributed to this Key and Path. Only through a consideration of karma can we come to think of this world as holding anything resembling justice. Without a concept of existence that spans more than this one little life between birth and death, there is no justice.

From outer appearances, from the limited view of merely the present incarnation, we see only the worst kinds of injustice. There seems to be no equality whatsoever in the circumstances into which various people are born. Some have no chance for normal existence because of damaged physical bodies. Others have little or no opportunity for education, while still others are born into the most beneficial and enlightened environments that offer every opportunity for a constructive and meaningful life.

When we seriously strive to understand the workings of karma we begin to look at the circumstances of life in a different way. In the larger existence of the eternal soul, the things that cause us pain and discomfort could easily be the most important for our continuing evolution. Even in this one life, if we look back with understanding, we can find examples of bitter experiences that we realize now were a blessing.

The building up of faith in the perfect justice of karma is aided by remembering in this way. Actual examples are particularly effective. We do need to grasp the principles behind the various laws of the cosmos but they do not become living forces within us until we see how they have actually worked in our lives. This remembrance — which should be a feeling remembrance, not just a categorizing of past data — will help make faith a creative power in our lives. Besides aiding in the gradual unfoldment of the inner centers, it will have the immediate effect of making life richer and more meaningful because it has made it more comprehensible.

Karma is something not to dread but to trust. In earlier discussions of life in the discarnate state, we learned that the eternal self had a part in the forming of our present destiny. From the point of view of that higher self, a constructive and rich life is one that develops the most potentials for our continuing evolution. This could seem to present an opposite appearance from the standpoint of our personality, steeped as it is in ideas of material well-being.

This is another meaning of the scales in Key 11. What appears on the surface as painful and burdensome circumstances may be, on the hidden side of the scale, something of the greatest benefit for our eternal soul. In the same way, a life that on the surface seems filled with ease, comfort, success and social popularity, may be of the least consequence; indeed, it may be a hindrance to the eternal being within.

With this concept developed through remembrance and meditation we should begin to see that there is no such thing as retribution or punishment in the usual sense. If we are a part of it, all is a matter of balancing the scales so that we can continue to unfold as we are destined to. If someone has allowed his consciousness to get steeped in material concerns, to get entangled in the empty pleasures of the outer senses, when he drops his physical body he will feel the poverty that his consciousness has suffered. He will find that he has few qualities to take with him to the higher spheres. His soul will yearn to make amends, to balance the scale most effectively. He will choose circumstances accordingly for the following life.

When we further consider that for us as spiritual aspirants the Accelerated Path necessitates accelerated adjustments, we should be able to meet problems in a more constructive way. Since our sins of omission and excess have to be brought into balance more rapidly, more of them have to be dealt with in a single life.

Much can be learned from the circumstances in which we find ourselves. It takes subtle discernment to recognize such subtle adversaries as pride, egoism, a taste for the limelight, the seeking of spirituality in order to feel superior to others. These things we hide from ourselves and rationalize. They are among the most dangerous for true spiritual aspirants because they have a tendency to actually grow at a certain stage of unfoldment.

We are most complex beings! This must be realized. Nothing in the nature of karma can be comprehended in the same way as we do simple cause and effect in mechanics, for instance, even though it is basically the same principle. There must be a grasp of what takes place between incarnations before we can even begin to get a true picture of the sequences of events. We only delude ourselves with oversimplifications when we look for the ultimate cause of our problems in such things as the early influence of our fathers and mothers or even in our astrology charts.

None of these can give a true insight unless they are considered only as indications of possible tendencies with innumerable ways of working out. Such things as early influences are certainly connected as a reflection in this life of what was decided by the eternal self before we came into incarnation. The important thing is for you to consider all such influences as part of the conditions you had a part in forming. If this is so, then they must be genuine opportunities for bringing about a needed adjustment or for making positive progress toward further spiritual goals.

When we look at the relationships and happenings of life in this way we can surely consider karma as a positive force that brings strength and balance into the Ego center of us. Look at the sphere from which this path descends! Geburah is Strength . . . Justice . . . Severity! Strength pours into Tiphareth through the adjustments that take place in this Path.

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Through the instrumentality of karma, Severity acts as a resistance to the Ego, giving it something to conquer. The scales come into an equilibrated state when we make karmic adjustments of this sort and this allows the higher frequencies of Geburah — the Justice or Deen frequencies — to enter into Tiphareth.

Earlier we considered the Faithful Intelligence as representing a need to develop educated faith as a counterbalance to the scepticism of materiality. This same faith that develops through knowledge must be considered also as a counterbalance to the opposite of scepticism, the credulity of easy believers.

Some people become interested in our work because they have a genuine feeling for the inner worlds. They are born with psychically sensitive vehicles so that the inner planes are subtly real to them. It is easy for them to believe in the reality of the inner worlds without any education whatsoever.

When this is the case the balancing effect of education is needed just as much as for those who are continuously faced with the scepticism of materiality. Unschooled susceptibility to impressions from the astral plane can lead to delusion after delusion. Knowledge is needed as an equalizer so that we have some definite ideas of what these impressions really indicate.

Most mediumistic types receive impressions in a half-conscious, dreamy condition and what they receive is chaotic and unregulated. There can be no more reality or possibility of right judgment in relation to reception of this sort than there can be from what we receive in dreams. So long as the images are chaotic and disordered they should not be considered as revealing anything of essential reality.

The sword of discrimination for the psychically sensitive should be forged from careful, sober, intellectual knowledge that acts as a resistance to the intensity of feelings and receptivity to surging emotional images that are a part of this type of sensitivity.

Thus the woman in Key 11 guards the portal to the inner worlds with her sword and her scales. We can no more be easy-believers to enter on the right path than we can expect to find it if we challenge everything that comes from another world with standards that are valid only on the physical plane.

TECHNIQUE

For this period repeat the practice outlined in the last lesson.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Thirty-seven

(from the transcripts of class lectures by Ann Davies)

Tarot Key 11 has a wealth of attributions assigned to it — as a Hebrew letter, a sign of the zodiac, a path on the Tree, a stage of the Great Work. On the surface some of these may seem to contradict each other but all of you have been with these lessons long enough to know that apparent contradictions can give much illumination when reconciled through meditation.

So far we have touched on the subjects of faith, justice and karma. In this lesson we want to develop a little further our understanding of Key 11 as the path that links the Pillar of Severity to the center of consciousness in Tiphareth. It is well to note that in our descent of power toward manifest expression the path of Lamed is the final, completing path of the Egoic Triad. As a preparation for this further understanding of the 22nd path, a brief review of the astrological and alchemical correspondences to Key 11 should prove helpful.

The attributions to Libra seem to present something of a paradox at first. Venus, the ruler, is usually depicted as a beneficent, harmonious planetary influence, while Saturn, exalted in this sign, is considered to be the strongest malefic in astrology. Since we know that Libra is also the sign of justice and balance, what is suggested here is that true justice arises out of a capacity to understand the rightful role of what appear to be opposite forces.

The same requirement is indicated by the physiological attributions to Libra. Its area includes the kidneys and skin as organs of elimination — also the adrenal glands, which stimulate to action, and the vasomotor system, which has a controlling and limiting effect on the flow of the blood through the body. These physical assignments again indicate a contrast, this time between activation and limitation, that is balanced by the eliminative process whose operations would tend to bring the other two into harmony.

The two planets which influence the Libran nature and seem to be opposite in effect are themselves related to special pairs of opposites. To Venus, the pair Wisdom and Folly is assigned, and to Saturn, Dominion and Slavery. A consideration of these two pairs of contrasting qualities will aid us in understanding the subtle forces at work in the Path of Lamed and its role as link between the Pillar of Severity and the center of consciousness in Tiphareth.

Wisdom and Folly, the Venusian pair of opposites, represent qualities whose interaction is necessary to the developing of human consciousness and to its continuing spiritual enlightenment. True wisdom is never won except through previous folly. When we suffer the Karmic repercussions of unwise actions, they educate us. We gain in wisdom about them. The workings of karma adjust the scales for us in this way. They transform the fruits of folly into wisdom.

This is the only way that wisdom can be gained consciously, actively, livingly! We have to work to unfold it. Indeed we have to suffer for it. If it were merely handed to us or impressed upon our minds without any conscious effort on our part then wisdom could not become something that we can create with. When it is a treasure unfolded consciously as an outcome of previous unwisdom, then it becomes an actual creative force that enables us to participate in the fashioning of wisdom-filled forms for the world.

A similar educative quality can be seen in the pair of opposites assigned to Saturn, Dominion and Slavery. Tarot Key 21 is entitled The World. We are all limited in our true freedom by the one-sided, materialistic education we receive about the world around us. It restricts our capacity to receive the completing knowledge of the spirit. This relates to Saturn as the planet of limitation and restriction. Yet limitation and restriction need not be thought of in this way only. Like the consequences of folly, the limitations that restrict and hinder us finally impel us to seek something more satisfying.

Thus we find Saturn, the planet of limitation and impediments, exalted in Libra, the sign of karma and balance. When we begin to work through to the real causes of our feelings of restriction and inadequacy, we find the path that leads to knowledge of the inner, spiritual side of existence. This affords the balance to outer knowledge that allows us to enter the mediating pathway that leads toward dominion and liberation.

Saturn has its sphere of activity in Binah, the sephirah that heads the Pillar of Severity. Binah is emblematic of the quality of limitation that has its roots in love. She is the sphere of the Elohim, the Divine Creative Beings who are the true Guides of human unfoldment. Just as a loving mother restricts her child and yet allows it to learn through trial and error, the Elohim guide us toward freedom through the restrictions and problems that awaken us and educate us.

If we were lead to perfection without going through the problems and pains of succumbing to error we would not unfold the freedom of creative thought that strengthens the individual Ego and fits us to one day fulfill our true destiny as co-administrators in the evolution of the cosmos.

Thus, as both Binah-Saturn and Venus-Libra indicate, all that we endure that educates us and awakens us to spiritual realities is based on Divine love. It has for its goal the unfoldment of true wisdom and the attainment of freedom from delusion so that we can receive, without danger, the potent volitional-will forces from Geburah. When we have been duly prepared by the work of the 22nd path, Strength flows into the Ego and makes powerful and effective the creative thinking that can develop there.

As this Strength enters into your consciousness, the capacity to formulate truly accurate and just decisions begins to unfold. The Strength gives you courage to face up to the way you have been allowing purely personal likes and dislikes, prejudices and preconceptions to influence

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your estimations of things. Indeed, the Sublimation stage of the Great Work, which is related to this path, has for one of its goals the elimination of these hindrances to correct evaluation.

Through the inflowing of Strength you receive a clearer insight into the way knowledge of the inner worlds can explain many of the situations of everyday life. The faith, which we discussed in the last lesson, indicates that you have unfolded enough trust in the reality of the inner worlds to consider some of its forces as explanations for much that takes place in the outer world.

What we begin to realize when we really take inner knowledge into consideration is that many of our judgments are indeed prejudiced and inaccurate — even when a part of us knows better — because we are allowing entities who work against the evolution of the Human Spirit to act through us. They are able to influence our judgments so long as we continue to be inattentive and to slip into comfortable, indolent habits. They are acting through us whenever our evaluations are colored by personal tendencies toward ease and comfort or whenever we judge on the basis of the half-truths of outer appearance only.

All these failings make us ripe for influence by these entities who are portrayed in Tarot by Key 15, the Devil. As Capricorn, Key 15 is also related to Saturn and the pair of opposites, Dominion and Slavery. We allow ourselves to be enslaved by what Key 15 portrays whenever the lower nature gets the upper hand and we act in ways that make a part of us feel ashamed.

The influence of the hindering entities causes human beings to consider wise and worthwhile what is really of little value because it has no lasting reality. It has nothing for the eternal being. Their influence also deludes human beings into believing they are acting out of a desire for freedom when they are really the most bound and enslaved by sensual excesses and excessive possession of material objects and objectives.

So we begin to realize that much of what we, along with the rest of the world, have considered to be wise and worthwhile is really the opposite because it is based on the lie that the material world is all that there is. In the same way we see how the striving for freedom can take a path that actually leads into the most abject slavery.

We cannot begin to understand human nature or help in its evolution until we free ourselves from some of these collective delusions in which we are all immersed. Equality between human beings cannot be found until we stop seeking it within the bounds of a single lifetime. To contend that human beings are born equal is to build on a delusion. The only way that the world can find equality and justice in this sense is to take into consideration the teachings of karma and reincarnation. These must become common knowledge in the not-too-distant future.

If we have trust in a wise guidance of the universe then, even on this plane, we will be able to find evidence that, all and in all, justice

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does prevail even though we are not able to follow it as we shall be able to when our consciousness awakens to the inner worlds.

We must also have faith in the eventual attainment of true wisdom and freedom. We will not find them in their fullness until we are able to embrace the whole of existence but we can certainly have them in the world more fully than we do now. The physical sciences cannot reveal the wisdom of nature while they continue to restrict themselves to its outer forms and forces only. Neither can the psychologists help man to 'Know Thyself' so long as they restrict their studies to the activities of the outer sheaths only.

We who are not so deluded, because we have actively sought truth beyond the borders of the outer senses, can help prepare others for this search by expressing the basic quality of the 22nd path. It teaches us the wisdom of balance in all things. It is just as unwise to ignore the things of the material world as it is to give them all of your attention. It is just as enslaving to deny all sensual pleasures in a rigid asceticism as it is to succumb to them completely. Balance is the keynote but it is not a dead balance. It is actively alternating.

Our work in the path of Lamed has prepared us to receive the influx of power from Geburah by working continuously to maintain this equilibrating balance. As the Strength from Geburah pours into Tiphareth we are able to handle it and with it to complete the Egoic Triad as a vehicle through which the higher powers can become manifest in the actions and works of humanity on earth.

TECHNIQUE

Begin by visualizing yourself as one with the Tree of Life. When the image is complete in all its details, intone Eheyeh and give this meditation:

"Oh Thou, who art eternal life,
Thou dost light my inner being!
Because Thou art in me I can strive
Toward beauty, perfection, divinity!

Visualize yourself now as centered within Geburah, the sphere of Strength. Within it you are immersed in a globe of vibrating red light. Intone Elohim Gebur and give this meditation:

"Oh Thou, who dost gather Thy strength
From out of the cosmos . . .
Let me partake of Thy powers.
With Thee as my guide, I can find the courage
To seek always for the highest truth."

Feel yourself now as entering into the path of Lamed. Herein you are centered within an aura of vibrating green light. As you stand centered within this path see yourself as the central figure of Key 11.

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See all its details as surrounding you. Pay particular attention to the scales and sword that you hold in your hands. When the image is complete, intone Lamed on the note F# and give this meditation:

"With Thy sword and Thy scales
Thou dost maintain perfect justice
Throughout the universe.
Thy power courses through my inner being!
With Thy help, one day I shall become worthy
Of acting for Thee on earth. "

Now visualize yourself as entering into the vibrating yellow sphere of Tiphareth. Intone Yeheshuah and give this meditation:

"As the powers from Geburah pour into me,
By way of the path of Faith,
I feel a new sense of balance and completeness.
All the forces of the Egoic Triad
Have now been brought into focus within me.
I feel prepared to act as a messenger
Of Light on earth. "

Return to the image of yourself as one with the Tree. This time we will develop a further visualization in regard to the Tree. As you stand there merged with the Tree, image another Tree in full color above your head. From that higher Tree visualize brilliant colored radiations descending from each of its sephiroth and pouring into the same sephirah of the Tree that is one with you. Feel the radiations pour into you; intone Yeheshuah once again and then, from the lower sephirah with which you are merged, feel radiations pouring out to all the directions of space. Pour them out as light for all the rest of humanity.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Thirty-eight

(from the transcripts of class lectures by Ann Davies)

Tarot Key 12, the Hanged Man, will be our primary symbol for the next three lessons. On the Tree of Life it is the emblem for the 23rd path of Mem, called the Stable Intelligence, which joins Geburah, representing the volitional power of the Egoic Triad, to Hod, assigned to intellect and to the activities of the outer, concrete mind.

The Hanged Man pictures a reversal in the direction of thought. For spiritual unfoldment our thinking must be directed inwardly during regular periods. It thereby develops an inner strength, a capacity to be active apart from the concerns of the outer senses. Through such practices the Egoic Triad is nourished. Even though it has been awakened by previous spiritual activities, that Triad, which is the vehicle of the Higher Self, must be continuously nourished if it is to grow in strength and ability to control the lower nature. The more deeply we penetrate the inner worlds the more certain we must be that the Higher Self is constantly strengthened with the type of meditation that vitalizes our thinking by receiving the inflowing force of volition entering from Geburah.

This vitalization of thought, through the practice of reversal, is one aspect of our work in the path of Mem. Indeed, such practice is essential to the fulfilling of our goals for this entire series of lessons. These include the development of faculties that are still latent in most human beings, faculties that have meaning and permanence beyond the limits of the present life. When they become a stable part of our nature, we will be able to express them in our daily activities. In an unobtrusive and yet definite way our actions and thoughts will have an effect on others that kindles interest in spiritual concepts and ideas. In this way we will be fulfilling our obligation to serve actively in the spiritual evolution of humanity.

By its symbolism Key 12 indicates the way in which the Reversal takes place. The central figure hangs from a Tav, the letter of Saturn, emblem of limitation and concentration. Enlightened use of these is what enables us to develop inwardly powerful thought which alone is capable of transmitting the higher spiritual truths.

Since Saturn has its sphere of activity in Binah, the Sephirah that heads the Pillar of Severity, the gallows represents Binah also, and Neshamah the Divine Soul. This is the eternal divine principle dwelling within every human being. Through it we can make contact with the highest cosmic truths. Although it is not yet unfolded as it will be in the future of human evolution it is nonetheless always present. The practice of turning thoughtfully and attentively inward brings us into more active relationship with this highest soul principle of the Human Spirit.

Although we said the gallows resembles the letter Tav, it could just as easily be said to resemble the letter Cheth, assigned to the path that descends from Binah and links it with Geburah. Cheth corresponds to the field of inner realities, to the beings and forces whose activities become

perceptible through initiation. The practice of inwardly turned thought vitalizes the organs through which we become cognizant of these inner realities. When we have made ourselves aware of the reality of Neshamah then all we perceive is illumined by its source in the Supernal Binah.

Through the path of Cheth intuitional impulses enter into Geburah, sphere of Mars. In Key 12 Geburah is represented by the red-stockinged legs crossed to resemble the number 4. The Mars quality amplifies the descending intuitions if its activity in Geburah has been correctly reversed within us. The number 4 suggests Key 4, Aries, to which Mars, as the vital, active force in the brain, is related. Orderly, rational, reasonable thinking is also attributed to Key 4. The Hanged Man indicates that these faculties must be employed differently for transmitting intuitions than they are when used for perceiving and judging outer forms and activities. The type of reason that is correct for the material world cannot be directly applied to the thinking that is to receive higher spiritual truths.

Intellectual reasoning is too clumsy and concrete. It takes a different order of reason which has been called Sovereign Reason in earlier courses. We must enter into the meditational state with a capacity for thought that is in many ways the reverse of what we use to analyze and categorize outer physical realities.

From Geburah, the intuitions descend into the path of Mem where consciousness awakens to realities that remain subconscious for most of humanity. The blue coat trimmed with silver, worn by the Hanged Man, refers specifically to the path of Mem and the astral realm that is to be revealed through its activities.

All that unfolds before your inwardly opened eyes can be rightly perceived only when it is approached from above, through thought developments linked with the higher worlds. These linkages are the fruit of concentrated, selfless thought based on knowledge received through true spiritual teachings. In the path of Mem the mental state prepared by this practice is able to illumine the soul-forms. What is thereby revealed shows us the underneath reality of objects, qualities, feelings and ideas that are quite familiar to us but, up to now, only through the outer physical side of their expression. The head of the Hanged Man is below the surface of the earth. His state of consciousness has made visible what otherwise remains hidden from our perceptions.

To Key 12 the element of water is particularly attributed. It is often likened to a mirror because it reflects things in reverse. The astral substance is called water by the alchemists because it, too, has this quality. Astral counterparts of physical forms have something of this mirror-image quality. The reversal that it depicts is not a contradiction, it is more like the negative of a photograph. It is the other side of what we see only partially with the outer senses. The delusion attributed to physical-sense reports develops from considering what is only half the reality as the whole of it. This must be taken into consideration when viewing the astral forms. Our thoughts about things, so often mistaken because of our partial perception,

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nevertheless have a formative effect on the true astral forms. They veil the real being with images originating in these deluded but still creative concepts.

This is another reason why it is so important to be prepared with knowledge and higher plane linkages before you actually enter the astral realm. You must be able to pierce through the thought-images created by human errors that cover the pure reality. Key 12 is astrologically attributed to Neptune, the planet indicative of psychic and mystical sensitivities which can bring endless delusion, on the one hand, or true spiritual awareness, on the other.

From the path of Mem we can look into the hidden aspects of Hod. In so doing we look into the region where thoughts have an objective reality. In order to understand what appears before us when the hidden side of thought is revealed, we need to have developed to a yet higher stage of initiation.

The time has then arrived when you must practice putting out of consciousness all that you have thus far learned and to focus intently on the inner point of stillness at the center of being.

What is to be accomplished is a dynamically intense, wide-awake alertness of consciousness combined with a perfect inner stillness in which all movement of thought is silent. It is a stillness depicted by the Hanged Man as a pendulum at rest. When this is practiced patiently but intensely, sooner or later, into the perfect stillness and silence will flow a true perception of living thought. It will be illumined by your linkage with Neshamah and divine intuition.

Because intuition is a capacity of the Divine Soul, it is always possible. Even before we enter the Path, our feelings of conscience, our desire to love and be loved, our respect for responsibilities originate in a vague realization of this inmost divinity. But in order to experience it clearly in all its illuminating purity, the channel between Neshamah and Hod must be opened. The paths of Cheth and Mem and the Sephirah Geburah must become active powers in your life. Then, through the Pillar of Strength, the highest intuitions can descend and illumine the activities of the personal mind in Hod.

Neshamah, as the soul of love, indicates what the real power in this linkage is. Intuition in its purest expression can only be attained by developing your capacity to love. It is in this way that love becomes an actual cognitive force that is able to comprehend the meaning of the highest intuitions. Love is not something that you have or do not have. It can be developed limitlessly through practice.

We must begin by learning to love human beings more completely than ever before. Then we can extend our love to embrace all the other kingdoms of nature. The love so developed is not abstract; it is intimate and vital. The blue color of Mem shows that the power at work in this path is akin to Chesed and its all-embracing sympathy. Neptune is the higher octave of Venus and in Pisces it is the quality that expresses as

sensitivity of caring and compassion. The volitional strength of Geburah needs to blend with this love before it can vitalize thought in a way that makes it receptive to the highest intuitions.

Cultivate your love for humanity by recalling during meditations the truth that the inmost reality of each and every one is the eternal divine spark, the forever pure and blessed Neshamah. Call to mind the way you love your child or beloved or friend. You yearn to see these dear ones find the light within and to experience the joy in spiritual discovery that you have experienced. Extend this feeling, this yearning, to all of humanity. Feel a depth of love for that which is divine within them. All of us have a lower nature that covers the divinity to a lesser or greater degree. It is the love of those who are more illumined than we who have made it possible for us to perceive the Light to the degree that we do. We must yearn to make it possible for those who have not yet experienced that light, to awaken to it.

When, through meditations such as above, you begin to feel genuine love for humanity, you can extend it to embrace nature. Notice how the Hanged Man is seeing into the depth of nature, into the earth. It is love that makes this possible. For love is union and to enter into the deeper being of any creature or thing you have to unite with it, to become one with it. Throughout all of these lessons this truth has been reiterated by the like numeration of אהבה, love, and יחידה, unity.

With warmth of feeling and tenderness patiently watch the movements of an animal and wonder yearningly about its inner consciousness. A moment will come when you experience this, by becoming one with it. The same can be unfolded in the world of plants, by patiently watching one through all its stages of growth. Sooner or later the veil will lift itself that separates you from the soul-being of the plant. Even the mineral kingdom can be entered through similar practices. Contemplate a stone, particularly a crystal, patiently, and meditate upon such things as its shape, texture, harmony of form.

Through such practices you become mystically aware in the most illuminating manner because you have unfolded through love the capacity to live in another being and to share in its experience of beingness.

TECHNIQUE

Begin by entering into the vision of yourself as one with the Tree, with all its paths and sephiroth. Then focus attention on the sphere of Binah. Intone Elohim and give this meditation:

"Oh Thou, inmost spirit of tenderest love and compassion!
I feel Thee embracing me with Thy boundless understanding!
I reach upward toward Thee, Oh Thou Soul of all that exists!"

Feel yourself descending and entering into the yellow-orange path of Cheth. Intone Cheth on the note D# and then visualize yourself as continuing to descend until you enter into the red sphere of Geburah.

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Intone Elohim Gebur on the note C and give this meditation:

"I give my reverence and gratitude to Thee, Oh Divine One,
Who givest Thy strength to the love and light
That descend from above. "

Visualize yourself now as entering into the vibrating blue path of Mem. Before proceeding develop the image of yourself as the Hanged Man in all its details. Attempt to feel a sense of assurance in the adequacy of the power represented by the letter Tav that supports you upside-down. When this image is complete, intone Mem on the note G# and give this meditation:

"Within Thy sphere of deepest, peaceful blue,
I prepare for the awakening that will lift my consciousness
Into the light of a greater Reality. "

Visualize yourself as entering into the orange sphere of Hod.
Intone Elohim Tzabaoth on the note D and give this meditation:

"Through the stillness of a mind prepared
I wait patiently for the inmost Soul of Divinity
To illumine me with its wisdom-filled love. "

Focus attention within the sphere of Tiphareth. Intone Yeheshuah and proceed to radiate the forces and insights you have received to all the directions of space. Finish in the usual manner.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Thirty-nine

(from the transcripts of class lectures by Ann Davies)

As the 23rd Path of the Stable Intelligence, Key 12 links Geburah, sphere of superpersonal volition, to the intellect in Hod. The word for stable in Hebrew is קיימ, qayam, which has the further meanings of enduring, lasting, living, existing. These indicate qualities that prepare the personal level of consciousness to receive from Geburah. By incorporating them into the deeper soul levels, the inner consciousness becomes the medium through which higher wisdom can descend into Hod.

It is then the inner consciousness that must be strengthened in a special way — strengthened with stability, endurance and a unique quality of livingness. This is indicated also in the Magical Language. קיימ adds to 160 which, in Latin Gematria, is the value of *interiora terrae*, interior of the earth. Alchemists admonish their aspirants to 'visit the interior of the earth'. This refers to the rich inner life that can be developed through the practice of turning attention inward. Performed regularly and patiently your mind is gradually freed from dependence on outer sense impressions. You come to realize that consciousness, thought and imagery need not cease when impressions from the outer senses are closed off and all memories connected with them are sealed.

This same idea is similarly expressed by the position of the Hanged Man. His head, surrounded by a radiance, is below the surface of the earth. He portrays one who is engaged in vivid, illumined thought that is not concerned with outer forms. Through such practices the inner nature of things begins to reveal itself. You are able to experience the permanent, the essential reality behind whatever presents itself to you. This is the Reality that does not disappear with the transitory forms that are experienced through the outer senses.

It is this stable reality, revealed during interior contemplation, that endures throughout the life and death of innumerable outer forms. The meanings of Key 12 suggest that this reality is a living, existing beingness and that it is discoverable through the development of the vivid inner consciousness depicted by the Hanged Man. His focus of awareness, below the surface, is the reverse of ordinary mental activity which is primarily concerned with the things and experiences of the outer world.

Assigned to Key 12 is the letter Mem, symbol of water which reverses whatever it reflects. Water is itself an emblem for the inner consciousness with which we are concerned. It is this consciousness, assigned to the 23rd Path of Mem, that can be developed and refined into a safe and adequate link through which the higher levels of reality can descend to the personal consciousness in Hod.

When we turn inward to strengthen and stabilize the soul levels we can only gradually divorce ourselves from imagery connected with outer forms. To begin with, the strengthening practices should be

concerned with suspending the arbitrary flow of ideas and associations that we ordinarily just let happen. This idea of suspending or arresting the flow of thought is one meaning of the title of Key 12.

Thought can become a controlled and stable activity that rejects all arbitrary and illogical associations. The position of the Hanged Man, similar to a pendulum at rest and dependent on the letter Tav, suggests a limited and controlled field of mental activity. The way to develop such orderly and regulated habits of thought is one of the practices associated with Key 12. You begin by placing an object for thought before your focussed and attentive mental gaze. It is best to choose approximately the same time each day for this practice and to adhere to it as carefully and faithfully as possible.

We will use this Tarot Key as an example but it is important to realize that for what we are trying to develop, any Tarot Key or familiar object will do. In the future you can use whatever Tarot Key you are working with since this practice should be continued for quite some time. The purpose of it is to structure an inner habit pattern of logical, closely controlled and orderly thought and to continue developing it until it is sufficiently stabilized on the inner soul levels. When the higher worlds emerge on the horizon of perception, you no longer have the clearly outlined facts of the outer world to correct illogical, arbitrary thinking. Through this practice you build in the means for rejecting illusions and chaos wherever they are encountered.

What we want to develop is the capacity to stay with a limited subject and not allow ourselves to wander from it. The suggestions given below are examples; your thought practice might take a different route. The important thing is to keep your thinking close and regulated.

Begin now by placing the Hanged Man before you. Twelve is the number related to it. Develop in thought what you know about 12 in number symbolism. Then take the letter Mem and think about its various meanings. Continue by considering the meanings of the number 40. The title can then concern you. What does this name suggest to you? Do not allow the title to take you off into areas that are only arbitrarily associated with it as, for example, wandering off into the pros and cons of the death penalty. That would be an association that takes you too far afield from the central theme.

Continue by noting the form of the gallows. You can recall the meanings of the letters Tav and Cheth, both of which it resembles. Since they symbolize the support of the central figure you can perhaps develop thought along this line. You could continue by investigating the astrological and alchemical linkages and the colors involved. These can be developed in conjunction with the clothes worn by the Hanged Man and the position of his arms, legs and head.

All these thoughts and associations are familiar and relatively simple to bring up to consciousness because of your past studies with them. In this case familiarity and simplicity give an advantage. We

are not primarily concerned with receiving inspiration during this particular practice but with the development of logical, closely controlled thinking. Familiarity makes it easier for one thought to be recognized as logically following on the one that precedes it.

This practice is, in fact, particularly related to the Path of Mem. Geburah, above it, is the sphere of severely lawful and orderly concepts. Through this practice the Geburah force descends to strengthen and activate the Path of Mem. Gradually, if you are persistent, the strength of Geburah becomes a part of your thought life. Your mind will become firm and able to hold to logical, orderly trains of thought and resist being pulled off a predetermined subject by a favorite or arbitrary idea.

The principle behind this practice is shown by the symbolism of Key 12. The red-stockinged legs are crossed so that they resemble the number 4. In Tarot Key 4 is the Emperor, emblem of just the logical, rational thinking we have been considering. He is also Aries, ruled by Mars, the force connected with Geburah and Strength.

This symbolism relating to Key 4 is above that of the blue jacket with silver, lunar trim on Key 12, which suggests the subconscious or soul levels of our being. Through practice the orderly, rational thinking of the Emperor becomes an enduring attribute in the subconscious level. It becomes an aptitude that continues to function even when we enter the astral and elemental levels where outer corrections to delusion do not exist as they do in the physical world.

Actually this practice itself helps to develop and mature the inner organs of perception. But we must realize fully that any practice that leads to genuine initiation into the higher worlds requires a degree of performance far beyond that which is necessary for ordinary life. It takes more of all the most constructive and selfless human qualities to become more than an ordinary human being.

Although we have indicated that the influx of force from Geburah into the path of Mem is first directed toward giving strength and orderliness to thinking, as preparation for right comprehension in the higher worlds, it can and must be directed in a similar way toward the strengthening of many other qualities and attributes. It is all a matter of directing attention in a particularly careful and revealing way.

In order to experience the eternal quality that exists behind all outer phenomena, it is necessary to suspend, during regular meditational periods, our ordinary thoughts. We must put aside whatever concerns our personal life during these periods and give attention to concepts that transcend everything transitory and impermanent.

The letter Tav, which forms the gallows in Key 12, is connected with time. The Hanged Man's suspension from it suggests a state of consciousness in which time does not enter. In the first stages of this practice you are still concerned with the problems and experiences of the outer world but you are to approach and interpret them from a higher, less personal viewpoint.

Recollection of past experience is part of this practice. You recall events that have entered your life and the joys and sorrows you have experienced through them but you attempt to recall them in an objective and impersonal manner. The point is to cultivate a capacity to receive something from the experience beyond your personal feelings or reactions to it.

To accomplish this the past events must be contemplated in the way you view a play or drama. The attempt should be made to observe the feelings and thoughts you had in relation to it as you would observe the feelings and thoughts of another.

In a similarly objective manner, phenomena of the outer world can be made the center of thought. This should be done in a way that inhibits personal reactions and ideas from asserting themselves and coloring your perceptions. By holding what you already know and feel about the phenomena in suspension you allow something new that is inherent in it to emerge. You allow your thoughts to take the shape of qualities belonging to the phenomena itself.

This is not at first easy to accomplish. We are all so used to reacting immediately to things. Certainly this is necessary in ordinary life but, in so doing we cover up with our immediate responses the subtle impressions that we might receive.

These practices have much value for spiritual unfoldment. The review of past experiences can bring you a deeper knowledge and understanding of yourself. More than this, it can reveal the way outer experiences are linked to each other in the most manifold ways and how they have hidden associations and underneath connections. The pondering of natural phenomena, when persisted in faithfully, can bring you deeper insight into the mysteries of existence and the evolutionary impulses that are behind all world events.

Through such practices you begin to distinguish eternal qualities from those that are transitory and temporary. From this you cultivate a feeling for what is essential in things and activities and what is relatively useless.

These practices are portions of the Reversal identified with Key 12. They require a change in the usual direction of thinking, feeling and acting during regular periods of each day. This is the truest, most effective way to nourish the Higher Self, to allow it to become more and more the ruler in your life. The inner centers are similarly given strength by these practices. Through them alone the Higher Knowledge can be received.

The radiance around the head of the Hanged Man is a reference to the Inner Divinity. It is what has also been referred to as the Inner Sun. When it is discovered it illumines the wisdom that is inherent in all things. We must first find the Divine within our being before we can experience it in the world around us. The inner Sun illumines the outer forms of the world. Its radiance lights up the omnipresent Spirit.

TECHNIQUE: For this lesson repeat the meditational practice outlined in Lesson 38. ##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Forty

Thus far we have considered the Hanged Man as a portrait of the awakened inner consciousness and of the qualities of strength and stability that must be cultivated within if we are to perceive the inner planes without delusion.

This strength and stability are developed through practices such as we discussed in the last lesson. They also develop in everyday life when we learn to meet its events and circumstances in a particularly courageous way.

Mem is the Hebrew letter attributed to water which, Alchemically, represents the astral substance and our feeling and emotional life that shapes it. The stability and serenity that we can cultivate in this area help prepare us for the Path of Mem.

The value of Mem is 40 and it has several correspondences that are enlightening in this connection. Among them are בַּחַל, bakhal, to loathe, to feel nausea; כֶּבֶל, khehbel, cord, rope, lot, destruction, ruin; Woe! Alas! גַּזַּל, gawzal, rob, plunder, flay. Forty is also the number of כֶּהֱלֵב, kheylehb, fatness, superabundance, the best part of anything; גּוֹאֵל, Goale, Redeemer, Savior, Messiah (related to Yesod). In Latin gematria it is the value of Sol, sun, gold. The letter name, מֶלֶךְ, adds to 90 which is the value of מֶלֶךְ, melek, King, the title for Tiphareth which refers to the Higher Self as the rightful ruler of all the lower aspects of individuality. It is to the further unfoldment of this rightful ruler that our work in the path of Mem is dedicated.

These correspondences from the Magical Language link ideas of pain, trouble, woe, sorrow and failure to that of water and the astral nature. They indicate that the development of strength and stability — to the degree necessary for the Great Work of Initiation — is enhanced by the way we meet outer events, by the way we respond to the sorrows and failures that enter our lives. The other group of words refer to the benefits accruing to the Higher Self when we meet life's problems with courage and serenity.

We must accept the idea that pain and failure are as necessary to the unfoldment of the higher consciousness as are joy and success. Acceptance of imperfections in ourselves is part of it. Acceptance of pain and sorrowful situations is also part of it. We accept them as the inevitable effect of something from the past. At the same time we strive to make the very best possible situation out of them. Thoughtful serenity, when we must face either physical or emotional pain, develops the genuine compassion and understanding that brings us more and more into harmony with others and with the beneficent forces of the universe.

This, of course, does not mean that we go out of our way to look for pain, turning every situation into an overwhelming catastrophe. What is meant is a capacity to meet whatever enters our life, that is not as we would like it to be, with courage and a clear desire to derive understand-

ing from it about ourselves and about existence. Every situation contains something that we can turn to good use, that can make us a more perfect human being.

Although earlier lessons have stated that the image of the Hanged Man is one of great inner joy and illumination, the outer appearance certainly has something of pain connected with it. Outwardly such a position would be painful, humiliating and restricting to say the least. This is indicated also by attributions to the letter Tav from which the Hanged Man is suspended. Astrologically it is Saturn, emblem of misfortune, problems, frustration. This indicates that the illumination being received by the Hanged Man was made possible by the strength he developed in learning from pain and problems. The gallows, built out of pain, now support him in his union with the Light.

Also suggested by this image of outer pain and inner joy is the truth that joy must originate within. No one can find happiness or fulfillment from the outer world unless it has first been found within. Even the most painful outer circumstances cannot dampen or disturb a joy that is linked with the reception of inner wisdom and love. When joy of this nature has been kindled, then whatever has to be met in the outer world is accepted as an opportunity for developing yet more strength and courage for the initiatory trials ahead.

This is an example of fulfilling the Rosicrucian vow to 'look upon every circumstance of my life as a particular dealing of God with my soul'. It is the astral soul that is meant, the soul whose stability and serenity bring it into more and more perfect accord and harmony with the Higher Self.

Sorrow is a refiner of the astral soul when we meet it in the ways we have been indicating. We have to change ourselves to quite a marked degree before we are truly prepared for genuine initiation. Difficult situations can tell us much about what we still need to do. If we blame life or circumstances or other human beings for our miseries, we do not learn anything and we remain as we are. If we consider everything that meets us in life as a dealing of God with our souls, we open ourselves to deeper understanding.

If, for instance, you find yourself in an unhappy conflict with others, seek to discover what your part was in bringing it about. If you merely dwell on the wrongs done to you, you learn nothing about yourself and you miss an opportunity for refining the soul nature.

This is not an easy thing to do. Most of us immediately cover up our own part in a conflict. If, instead, we would earnestly strive to see how we could have acted differently or felt differently or thought differently and improved the situation, then we would be adding to self-knowledge.

Self-knowledge can also be deepened by recognizing the overpowering part egotism plays in much that we do. We can perhaps see

how often we have been so filled with the importance of our own thoughts and goals that we did not really listen when another wanted to relate his to us. Such things are very often at the root of conflicts and misunderstandings.

As you know from other lessons, one of the most enlightening and growth-producing of practices is that of learning to listen to others, to selflessly give other people's thoughts full attention without thrusting our own ideas and opinions in the foreground so that what we do hear is through a veil of our own prejudices. If we really listened to the ideas and concepts of others and gave them due consideration, then, even if we had entirely different ideas, we could still enter into congenial and enlightening discussions with them without enmity arising.

Everything we are speaking of has to be understood in its subtle application. We do have to admit personal error but this does not mean continuous self-effacement and remorse. Forgiving our own missings of the mark is essential if we are to make any real progress toward changing them. It is not easy to conduct ourselves always in the way we would wish to. We should not expect it of ourselves. That, in itself, can be a mark of self-centeredness.

What is important is to recognize that we are still capable of many unlovely feelings and thoughts and to determine to work persistently to get them under control. The acceptance of our own imperfections, followed by forgiving them, helps us to forgive others who, like ourselves, are struggling to live up to ideals and who, also like ourselves, are not able to be successful all of the time.

When we are genuinely serious about spiritual unfoldment, the control of what we permit ourselves to think and feel becomes as important as what we permit ourselves to say and do outwardly. We have all heard often enough that thoughts and feelings are veritable things, that they have an actual objective reality on the inner planes. This should no longer be considered as merely interesting information. Its importance in our preparedness for inner perception needs to be deeply pondered in meditation.

Just think of it — our thoughts and feelings create actual forms on the inner planes! Consider some of the thoughts and feelings you have allowed to course through your inner being. Recall, for example, some instance when you felt you had been misjudged. Ordinary consciousness more often than not would feel resentment, but just think what kind of a form resentment must create!

How can we begin to control these rather natural responses? It might help if you considered the following. If something is said to you that affronts you, it does not really lessen your worth in the least, but if you respond in kind, it could do just that. It isn't enough just to inhibit destructive feelings, we have to recognize how harmful they are to spiritual development and how, at any rate, they cannot help any situation.

Also, we should realize that some criticism of ourselves is inevitable. Those who have different aims and values cannot be expected to always understand ours.

Again, do not expect yourself to succeed all the time in this endeavor. The important thing is to continue striving and not to let failure discourage you. The inner striving that is required to work toward upgrading our life of thought and feeling attracts the very forces that nourish the growth of the inner organs. Such striving, together with the practice of listening to others with care and respect for their viewpoint, is a tool through which we prepare ourselves for awakening inwardly in a harmonious and discriminating manner.

There are qualities associated with Key 12 that help build the needed discrimination further, if they are approached in the right way. Astrologically, Key 12 is Neptune, the planet of psychism, mediumistic tendencies and increased sensitivity to the feelings and moods of others. Through occult practices we do indeed make ourselves more and more open to the underneath feelings of those around us. This, as most of us know, is not always comfortable. Our perceptiveness and responsiveness certainly are enhanced but along with this our capacity to experience the depression and negative emotions of others is also increased. Indeed, this is another aspect of the interacting joy and pain related to the Hanged Man.

This discomfort cannot be altogether avoided. It is something we have to accept to a certain limited degree as part of the experiences necessary for becoming a true servant of the Light. Experiencing other people's feelings helps us to understand them and enter into activities that can help alleviate them. Yet many suffer unnecessarily and to a degree that defeats the purposes of spiritual unfoldment. This is where discrimination is needed and the knowledge you have received throughout your years as aspirants.

You should be able to discern when depression or emotional excesses that enter into your center of awareness have no real origin in the circumstances of your life. When such feelings do not belong to you, refuse to accept them. If we are not discriminating we find reasons in our life to make the depressions seem warranted. But should there really be any reason for you to be deeply depressed considering your understanding as a spiritual aspirant? We are of no use to the Hierarchy of Light if we allow ourselves to be pulled into endless depressions and thereby give ourselves over to elaborating and energizing negative emotional forms.

The image of the Hanged Man shows us how to reverse whatever enters our consciousness that is not conducive to spiritual unfoldment. If depression tries to enter, turn silently inward and focus your attention on the inflowing love and joy that have so often flooded you during selfless meditation. In this way you will help eliminate the darkness of sorrow for the world by enhancing, with your creativeness, the Light of joy and love.

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TECHNIQUE

Envision yourself as one with the entire Tree and then give the focus of your attention to Geburah. Image yourself as centered in a sphere of its vibrating red color, then intone Elohim Gebur and give this meditation:

"Thy Boundless Strength, Oh Mighty One of God,
Prepares me to meet the trials of outer existence
With courage and forbearance.
Then shall I emerge
With a soul cleansed of error
And a mind dedicated to the extension of Light."

Visualize yourself now as entering into the path of Mem. Become the Hanged Man in all its details. Intone Mem on the note G# and then give this meditation:

"Thou art the Path of stability and serenity of thought.
Thou preparest me to receive the luminous wisdom
That enters into the silence of the inwardly turned mind."

Continue by visualizing yourself entering into the orange sphere of Hod. Intone Elohim Tzabaoth on the note D and give this meditation:

"In Thy sphere of radiant Splendor
The luminous wisdom of the silence
Becomes creative thought
That transforms itself for the outer world
Into actions of beneficence and love."

Complete the visualization by envisioning yourself entering into the sphere of Tiphareth. Intone Yeheshuah and then pour out the strength and love you have received to all the directions of space. Finish in the usual manner.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Forty-one

(from the transcripts of class lectures by Ann Davies)

Tarot Key 13, Death, is our meditation and study symbol for the next three lessons. On the Tree of Life it is associated with the 24th path of Nun, called the Imaginative Intelligence or Intelligence of Resemblance, which is the link between Tiphareth and Netzach.

Since we are following the paths in descending sequence in this course from Kether to Malkuth, entrance into the path of Nun follows after work in the path of Mem. In Mem, the 23rd path, we worked to increase the stability and orderliness of both our mental and emotional natures. It is this stability of feeling and thought that now qualifies you to enter the path of Nun. By means of the forces active in the 24th path, we want to bring the desire nature of Netzach fully under the dominion of the Indwelling Ego in Tiphareth. Although in previous cycles of development we have worked with the desire nature and brought increased refinement to it, there is still much that needs to be accomplished.

Many of our desires and endeavors are still overly concerned with objects and activities of the outer world. It is certainly true that spirit dwells in all the forms of nature and just as true that we must love and enjoy them if we are to unite with the indwelling spirit. But much of our thought imagery and many of our activities are devoted to physical forms in a way that ties us to the material world and does not really nourish the spirit to any appreciable degree. We have to become aware of the difference between enjoyments for their own sake, which are primarily sensual, and those that employ the enjoyable sensations as a portal through which to experience the inner reality.

In this path of Nun, the path of death and change, we want to learn to distinguish between outer activities that have something we can take with us into the after-death state . . . something for the eternal spirit, and those that have only a transient value that is of importance primarily within this one life.

What makes the difference? If, for instance, we wish to derive something eternal from an interest in nature, we have to go beyond the pleasant sensations we receive. If a lovely flower gives us joy, we can ask ourself what it is inherent in the species to which it belongs that has such a pleasing effect in the outer world. This requires something beyond the itemizing of the outer attributes of the flower and its plant. It requires a quiet contemplation similar to that we developed in connection with Key 12. By opening ourselves in silent receptivity we allow the eternal behind the outer presentation to shape our thoughts. Thus we receive a revelation that instructs us about its inner qualities, not just its outer form and functions.

Whatever we ponder in a way that allows soul and spirit qualities to enter into our thoughts and feelings accompanies us into our existence

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between death and rebirth. There it is assimilated into the eternal part of us. It is transformed into the aptitudes and talents that give us our tools for future lives. Thus all that we think and feel and do that extends beyond merely personal concerns and material objects becomes part of the inheritance of our eternal being.

Key 13 is emblematic of these treasures that our eternal selfhood inherits from physical existence. This inheritance makes a difference also in the present life. It is the means through which we gather the forces that eventually permit us to see, while still incarnate, into the worlds we all enter after the death of the physical body. What we are speaking of is the true clairvoyance or seership that is the result of genuine initiation. The position of the 24th path on the Tree, descending from or dependent upon Tiphareth, indicates that seership of this order is something that follows after the birth of the Higher Self in Tiphareth.

Actually, all our work as Builders has been preparing us for this capacity to see into the higher worlds with the awakened higher consciousness. We have been preparing ourselves with transmutation-al practices that subdue the lower nature and bring it increasingly into the service of the Higher Self. We prepare also for direct knowledge of the planes inhabited by human beings between death and rebirth by pondering what is given to us about them by those who are ahead of us in spiritual unfoldment. By making such reports the objects of thought and meditation we draw the very forces to us that unfold the Inner Holy Planets through which we ourselves will someday see into those worlds.

Let us now ponder the symbols of Key 13. Through Tarot the adepts of the Inner School have revealed deep and reliable truths about the regions we are now investigating.

The central figure in Key 13 has the traditional look of death but, just as the skeleton is hidden from outer view, so is the inner self. Thus for us it is emblematic of the hidden self, the eternal part of us that reaps the treasures we unfold during a lifetime in the physical world.

In earlier lessons we were told that the skeleton is twisted in two places to suggest a reversed direction of energies. This is true. If we are to reap rich fruits from life for the Eternal, we must direct our energies and attention toward something beyond the ordinary activities of life.

This is another way of expressing what we have been discussing. If we are to unfold something that can be taken up by the eternal in us, then it has to have something of the eternal in it. We cannot flit from one outer impression to another or give most of our attention to the empty trivialities of daily life and create much that the eternal can transform into aptitudes and talents for future lives.

Let us look now at what is being reaped by the skeleton — at what is being indicated as having something for the eternal in it. The head of the man and woman, in this relationship, indicate the progress we have made in refining our emotional and thought natures. Whatever we have accomplished, in changing our feelings so that they are less subject to emotional excesses and selfish concerns, is not lost. As an extract it can be assimilated into the eternal. It is the same with the progress we have made in thought control. What we have succeeded in making logical and ordinary in our thought processes actually builds structures of regularity and symmetry into the mental body. This remains as an aptitude with the reincarnating self.

The skeleton is also reaping two open, active hands and one that is inactive or at rest. The active hands indicate the measure to which we have been able to put whatever we have learned in study and meditation into practice in our lives. The ideals we set for ourselves remain sterile seeds unless we strive to express them in the situations and relationships that life presents to us. The more we remember to practice selfless listening to others, noncriticalness, control of thought and feeling — and all the rest — the more will the eternal in us have to reap. It is not so important how much we accomplish as how persistently we try and continue to try, even though we may fail a thousand times.

The quiet seemingly inactive hand, is an emblem of Yod and the reception of higher wisdom. Through Key 9 it is related to the building of a foundation of knowledge through tireless and devoted study. It is this foundation that can receive wisdom related to Chokmah. When the Light of Chokmah illumines a form, the highest reality inherent in it is revealed. Wisdom of this magnitude is true nourishment for the eternal.

Also being reaped is a foot. This is a reference to the Path of Return. We can accelerate our ascent on that Path by the intensity of our devotion to the attainment of spiritual knowledge and practice. This accelerated unfoldment becomes engraved in the eternal. The quickened pace is mirrored into a future life so that it continues to operate.

The foot also suggests Pisces and Key 18, symbol of the Corporal Intelligence. Whatever we complete in this lifetime that helps perfect the physical body is also retained. Every outer form has hidden inner forces behind it. Transformation of the physical body through occult practices affects this inner spiritual part, not the outer form that falls away. The transformation is retained by this spiritual essence and reproduced in a future life so that further perfecting can be built upon it. Eventually these transformations lead to the final perfection that liberates us from the necessity of the wheel of birth and death.

Of course we also inherit the actions, thoughts and feelings that have been destructive to the unfoldment of the Higher Self. Whenever we injure another with our words or actions, we place a burden on our future development. If we do not or can not make amends in this life, we leave an imbalance that must be equilibrated in some future life.

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Such actions confront us at a certain place in the cycle of existence between death and rebirth. We see how certain experiences are required by us in the next life on earth in order to bring about this equilibrium. Thus it is that seeming misfortunes may well be something the Higher Self desires for itself so as to right a wrong. This is true even though, from the point of view of this present life, the misfortune seems entirely undeserved and certainly unwanted.

The green shoots that are being reaped by the central figure have a special relationship to Key 13. Astrologically this Key is Scorpio, a water sign ruled by Mars and attributed to the reproductive forces in human nature. The name for Scorpio in Hebrew is עקרב, aqerawb, scorpion. Its value, 372, is also that of עשב, eyseb, green herbs, tender plants. Reproductive force is active in all growth and perpetuation of form. Green herbs are emblems of this as they continuously change from plant to seed and back to plant again.

As we know, the Mars reproductive energy is turned in a different direction for spiritual unfoldment. It is turned so that its reproductive, transforming energy can work on our inner being. When we begin to practice thought control, for instance, the reproductive energy is directed toward building the regular and symmetrical mental body. In the Magical Language, 372 is also the number of אספירא , asfeerka, spherical water, alchemical mercury. This is a name for the mental substance that takes regular and symmetrical forms when it passes through a mental body transformed by the new direction of the Scorpio force.

When we begin to practice spiritual imagery and meditation, the Scorpio force activates the growth of the inner organs of perception. These, as you know, are seven in number. 372 is also the number of שבע, shehba, seven or sevenfold. It is therefore the power that awakens inner vision or true seership. This is indicated in the Rosicrucian Confessio Fraternitatis where it is affirmed that those of the Inner Fraternity cannot be seen by anyone 'unless they have received strength borrowed from the eagle.'

Seven is also the number of Netzach, sphere of desire to which this Path descends. The 24th Path carries the thought images of the awakened Higher Self in Tiphareth to Netzach where desire is transformed into spiritual aspiration.

Thus we see that the redirected Mars force multiplies the treasures that the Eternal in us can inherit from a physical lifetime. It perpetuates the attributes we have unfolded so that we can build on them in a future life. Eventually, through the opening of the seven Inner Holy Planets, we attain to the Vision of the Eternal which is the gift of 'strength borrowed from the eagle'.

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TECHNIQUE

Begin by reviewing the image of yourself as one with the Tree. Then focus your attention within the yellow sphere of Tiphareth. Intone Yeheshuah and give this meditation:

"Oh Thou, Blessed Christ!
Throughout many lifetimes Thy strength has sustained me
And Thy love has transformed me.
Now I have awakened to Thy transcendent Beauty.
Let me abide in Thy all-embracing love."

Image yourself as descending into the vibrating blue-green path of Nun. Now enter into the activities of Tarot Key 13. See the river flowing behind you from East to West, the Sun rising in the West. See the hands, feet, heads and herbiage you are reaping. Recall what these indicate. When the image is complete intone Nun on the note G and give this meditation:

"Awakened to the Christ within
Death is no longer the great unknown.
Many times have I entered life through the portal of birth
And departed through the portal of death.
All around me I see the harvest of past lives."

Descend now into the brilliant green sphere of Netzach. Intone Yod Heh Vav Heh Tzabaoth and give this meditation:

"In Thy sphere, Oh Victorious One,
The desires of this world
Are transformed into a longing for the Eternal.
Through Thy creativity
That longing becomes the wisdom of the seer."

Return to the sphere of Tiphareth. Intone Yeheshuah once again and then pour out the forces and love that you have intensified to all the directions of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Forty-two

(from the transcripts of class lectures by Ann Davies)

The 24th path of the letter Nun is called the Imaginative Intelligence or Intelligence of Resemblance. As the path interacting between Tiphareth and Netzach it links the image-making faculty of the Ego to the sphere of feelings and desires. Since much of our imagery is created in response to desire, the activities of the 24th path help to bring these more and more into the service of the Higher Self. The white rose in Key 13 represents Netzach after it has been purged of desires and feelings that are hindering to spiritual unfoldment.

This purgation of the feeling-desire nature is connected with the first stage of perception into the higher worlds. It is also connected with the first period after death referred to in Eastern occultism as Kamaloka. During Kamaloka the desires that tie us to the life we have just left, those that can be satisfied only through physical sensations, are purged. There is a similar need when we first enter the inner planes through initiatory practices. We will indicate briefly something of the experiences that take place after the death of the physical body and then relate these to the corresponding experiences of initiation.

During the first period after death the Ego, which has been linked with the astral body throughout physical existence, is not able to ascend to its own region right away. It will be able to ascend when the astral soul releases it. This can only occur when the astral body is itself purified of ties to earth. When the purification of the soul is complete then something of the astral body continues with the ego. It contains the harvest of aptitudes and talents which we spoke of in the last lesson.

The rising sun in the background of Key 13 represents the higher regions that are entered by the Ego, together with its harvest, after purgation is complete. This is symbolized by the white rose. The skeleton, portraying the discarnate ego, continues in a direction toward the sun. In the higher regions the assimilation of aptitudes and talents takes place. Also in these higher regions cosmic forces act upon us. What we experience there prepares us for a new earth life.

The purgation of hindering desires and characteristics is made possible by the imaginative pictures that are presented to the soul immediately after death. The path of Nun, related to death and to imagery, is also related to the watery, magical sign Scorpio. In this connection it represents the astral fluid that mirrors the living images to us.

One of the first images we experience after death is a memory picture of the life we have just passed through. It is, however, presented to us from a different vantage point than the way we perceived it during physical existence. We experience the effects of our actions, the way other people reacted to our deeds. If, for instance, we said something cruel to another person at a certain point in our life, the pain we caused

streams back to us rather than the satisfaction we felt at the time for being so clever. Some of these reflected images of the past life reveal actions that can be entirely purged out in Kamaloka. Others are realized as requiring experiences in a future life before they can be fully balanced out.

At any rate a certain purgation must take place in Kamaloka before the Ego can go on to the higher regions that are its real home. Desires that were too dependent upon the physical senses must be recognized as such. A concern for modish and flattering clothes can, for instance, be of this type. Certainly we should be interested enough in our appearance so that we do not make ourselves conspicuous with unattractive and outmoded clothes. Indeed, attractiveness and beauty serve the Higher Self if they do not become an end in themselves. When they do and to the extent that they do, the desires and imagery we devote to concerns for our physical attractiveness need to be purged in the appropriate region of Kamaloka.

As a stage of the Great Work, Key 13 and Scorpio are related to the 8th, called Putrefaction. The imaginative pictures presented to us after death show us how damaging many of our actions, thoughts and feelings were to others and to the unfoldment of the Higher Self. All of these combined form a kind of hindering cloud that makes up part of the soul body. Putrefaction indicates the activities of Kamaloka that gradually cause this cloud to disintegrate, thereby allowing the Ego to go on to its own region.

As we indicated earlier, the image-creating faculty is active also in the initiatory process. Through practices in visualization, such as we perform with Tarot and the Tree of Life, we build up a rich inner life and give nourishment to the organs of inner perception. Great persistence is needed with these practices because the results are very gradual and extremely subtle. Usually nothing spectacular takes place for a long time.

When, as a result of such practices, you do begin to perceive inwardly, the first impressions you receive are on the order of imaginative pictures. They are similar in nature to those that appear before the soul in the first period after death. Indeed, they have a similar purpose. What is experienced is a kind of mirror image of your subconscious life. Your feelings, thoughts, prejudices, opinions are mirrored to you as if from outside.

These are placed before you so that you can learn to recognize your own formations in the inner worlds. If you are ever to know reality this ability to recognize what has been created by the activity of your own thinking, feeling and desiring must be developed. Much that you see will give you a strong urge to reject it as developed by you. This is because most of us, even after much work upon ourselves, still have many imperfections deep in the astral soul of which we are not consciously aware. These must be accepted with courage and a strong intention formulated to continue working at their dissolution.

There is a definite correlation between this initiatory experience and the experiences of Kamaloka. We should expect this since the same region of consciousness is entered by one who is awakening to the higher worlds and one who has dropped his physical body. The difference is that in the case of initiation you are taking the responsibility for perfecting your astral-desire nature, as far as possible, while still incarnate.

By thus taking a conscious part in the dissolution of imperfections in your soul nature you are preparing yourself for continued ascent into the higher worlds. It is essential that you should be able to recognize reflections from your own astral soul. Otherwise it is easy to mistake them for objective realities of the astral world and this cannot help but lead to endless delusion.

Remember that in many of these activities much has already been accomplished. Most of you have sought self-knowledge for many years and have been willing to acknowledge that you are sometimes still capable of selfishness, jealousy, egotism, pride . . . and all the rest. Because of this you will not find it so difficult to face some of these unpleasant qualities when they appear before you as an objective image. When we are honest with ourselves in this way, we actually prepare ourselves to pass through this experience with strength and courage.

Let us discuss a bit more fully the imaginative practices that aid in bringing us to the entrance of the inner portal where the experience of the soul nature becomes possible. When we employ a Tarot Key, combined with the Tree of Life, to build our visualizations we are using symbols of inner realities, realities that do not directly reach us through the physical senses. Tarot Keys are symbolic of activities of consciousness, such as thinking, desiring, feeling. These do not, in themselves, have outer forms. Only the effects of these activities are experienced by us through the outer senses.

A Tarot Key, then, pictures the symbol of reality. It is not directly related to outer sense impressions. This is what makes it so valuable as the basis for visualization. We are able to develop a rich inner existence that is not dependent on outer impressions or on memories of outer impressions. This vivid, active, inner life, developed through visualization, gathers energies to us that develop the inner centers through which we eventually see into higher planes. Through such visualizations you become accustomed to conscious awareness and thought-development that is not dependent on the outer senses.

This inner life, created through meditation and visualization, utilizes the Mars reproductive energy in a spiritually creative way. The more vivid, moving and intense the visualized experience, the more powerfully effective it is. It is important to develop the imaginative picture gradually and carefully, to feel the unfoldment of each image with intensity and rapture. Through this practice you lift the Mars energy so that its reproductive power activates the inner organs which previously were present only in seed form.

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Remember the more vivid, full of movement and caring that you make the visualizations, the more creative power flows into your inner being. The reproductive Mars energy is the power of birth as well as of death. When we use it in this way we give birth to the inwardly aware consciousness. It is this inner awareness that enables us to receive knowledge from the spiritual world — knowledge that strengthens the dominion of the Higher Self.

The visualizations and meditations must be continued often for a very long time before the imaginative picture of our inner nature appears. But there are sign posts that can help encourage us. The Path of Nun reciprocates between the awakened higher consciousness in Tiphareth and the feeling-desire nature of Netzach. It is through this path that the transformations in feeling and desire take place that gradually prepare us for initiation. As Scorpio, the path of Nun is called the night house of Mars. This indicates that the transformations taking place through the interacting 24th path are not at first perceptible to the outer consciousness. They are perceptible, however, in the activities of sleep. Thus we often receive the first intimations that our spiritual work is proceeding effectively through experiences that take place while we sleep. When we awaken we remember having engaged in activities that concerned our aspirations and spiritual goals. This is a sign post. For many aspirants it is the first indication that the inner organs are beginning to stir to life.

What is essential is that you should not lose faith. Continuous striving cannot help but have the desired effect sooner or later. If we continuously strive to temper our emotions and watch what we allow ourselves to image, we will be helping accelerate the activity in the night house of Mars. Performance of the visualizations and thought practices given in these lessons will contribute to the same Mars activity. Also important is meditation that strives to comprehend the nature of the Higher Worlds. All these practices accelerate the spiritual influence of the reproductive energy. Gradually these chakras or stars begin to take definite shape and to whirl rapidly. When this activity is definite enough, the imaginative picture of your inner nature appears before you.

TECHNIQUE:

Repeat the visualization given in Lesson 41 for this period.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Forty-three

(from the transcripts of class lectures by Ann Davies)

The position of the path of Nun on the Tree of Life shows it to be part of a special reciprocating activity. If you will look at the Tree you will see that, together with the path of Lamed, Nun links Geburah to Netzach with Tiphareth in the middle.

Geburah and Netzach are the spheres of activity for Mars and Venus, traditionally symbolic of the pairs of opposites. They represent male and female, active and passive, volitional-will and feeling-desire. From Geburah, sphere of Mars, the path of Lamed, attributed to Libra-Venus, descends into Tiphareth, sphere of the Ego. From Tiphareth the path of Nun, attributed to Scorpio-Mars descends into Netzach, sphere of Venus. The influences thus represented are a sephirah of Mars flowing into a path of Venus; then from Tiphareth, a path of Mars flowing into a sephirah of Venus.

In this descent, forces that usually have conflicting effects are blended and reblended. Activity such as this transforms them into complementary forces. They begin to complete and perfect each other. A quality then emerges that includes them both but also transcends them. The activity that takes place between Geburah and Netzach through the paths of Lamed and Nun is of this nature. Our volitions and feelings begin to complement and enhance each other. From this activity a transcendent quality emerges in Tiphareth, the central point. What this quality is we will discover as we continue.

Geburah is the sphere of volitional-will, a power that enters into our consciousness from a cosmic source. Through occult training this cosmic will becomes more and more active within us. Our work in the path of Lamed accomplished this by opening Tiphareth to the accelerated strength of Geburah.

Previous to this, our work in the path of Yod allowed the beneficent influence of Chesed to flow into Tiphareth. Through these two paths — Lamed and Yod — strength and inspiration enter Tiphareth in such a way that we are able to receive them as self-conscious knowledge.

It is during our periods of meditation that we first begin to receive these higher influences. We feel strengthened and inspired by them but, initially, we are not able to express what we receive very extensively in our personality nature. Their actual expression in our daily lives remains for us mostly an ideal.

Our descent through the Tree of Life in this particular series of lessons has taken us to the paths that lead into the personality sephiroth. From this point on our task will be to bring the higher forces we have experienced as ideals into active expression in Netzach, Hod and the rest of the sephiroth below Tiphareth on the Tree.

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We have gone part way in this endeavor by our work in the paths of Kaph and Mem. Through the path of Kaph the beneficent influence of Chesed has already refined our feelings and desires quite markedly. Through the path of Mem the strength of Geburah has brought power and order into our mental activities. But these represent a beginning only, a partial unfoldment. Before full expression can be expected, the strength of Geburah must enter into the feeling nature of Netzach and the inspirations of Chesed must influence the activities of Hod.

We will discuss the descent of Chesed into Hod when we reach the path of Ayin. In this lesson the blending of Geburah with Netzach will be discussed. Through the opened path of Nun our feelings and desires, already partially transformed as indicated above, receive the strength they require to become actively expressed in our life. The influx from Geburah gives us the drive to act upon the inspiration we have received, to begin living by our ideals.

This brings about further and far-reaching transformations in the sphere of Netzach. The more we strive to live by the benevolence and thoughtfulness flowing in from Chesed the more does Netzach become a mirroring of that high sphere. As these interacting streams of influence, from Geburah on the one side and from Chesed on the other, transform our feelings and desires, the influence of Netzach reacts back on the center of consciousness in Tiphareth so that it becomes more and more fully the domain of the Higher Ego.

The influence of Netzach on Tiphareth takes place through the path of Nun. Practicing our spiritual ideals in daily existence affects the activities of this path also. The Geburah will-force, stimulated by these practices, works through the Mars energy ruling the 24th path. Will-force unites with the transformed Venusian feeling-force rising from Netzach. Their blending enhances the potency of the imaginative practices we spoke of in the last lesson.

As these become vivid and vital in their enactment, they generate forces that awaken the inner organs of perception. Gradually the visualization practices begin to show more and more definitely perceptible results. Through them a veil is lifted into the inner worlds. It reveals the unity we share with all other human beings, indeed with all that lives. It is this revelation of unity that awakens a transcendent quality in Tiphareth, a transcendent capacity for all-embracing love.

The quality of love of which we speak is the foundation for experiencing the true being in all other creatures. This is possible only when you can become one with them in spirit and this is possible only through love. The link between love and unity and the path of Nun is indicated by its Tarot number. Thirteen is the value of both $\text{יג} \text{קכ}$, ahebah, love and $\text{יג} \text{קכ}$, echud, unity.

The imaginative practices that eventually lead to the revelation of unity and the awakening of transcendent love bring us also the conviction of immortality. Death, as it is considered from the material

standpoint is simply not truth. The reality is continuous transformation. Even the first levels of inner perception give us a different concept of livingness. We experience that which is the life in forms as a pervasive, flowing essence that is in continuous motion. It streams in and out of living forms like a vital air.

What we have experienced is a manifestation of the Life Breath which is the foundation of the etheric or vital body. This is the pervasive body dwelling in all physical bodies that are able to reveal their livingness to our outer senses. In Tarot the Life Breath is portrayed by Key 0, The Fool. Astrologically, Key 0 is Uranus, the planet exalted in Scorpio, Key 13. The pervasive Life Breath is identical with the reproductive energy attributed to Scorpio. Only forms that contain the etheric life body can reproduce themselves. This is indicated also by the red sky in Key 13 where the color of Mars is pictured as the all-inclusive air.

When the Life Breath leaves a physical body, that body decays. The etheric or life body, together with the higher vehicles, are released. Their activities are transformed into another level of existence.

The human etheric body does not retain its shape for very long after the death of the physical body. Very quickly it returns to the etheric essence and releases the astral body and the Ego to work out the problems of Kamaloka.

In initiatory development, after we have succeeded in distinguishing what emanates from our own soul nature from that of the rest of the astral world (as we discussed in an earlier lesson), the first glimmerings of inner revelation begin. The realization of immortality dawns within us from simple perceptions at first. A plant that is dying out in its physical form, for instance, will be seen through inner perception as rising up in a corresponding way on the etheric level.

As in all revelations we are not able to perceive everything in the first stages. In order to follow the eternal spirit of a human being beyond Kamaloka we must have unfolded to a higher degree.

The world that the eternal spirit enters after Kamaloka has a correspondence to Briah, the Creative World. Here you encounter the creative beings, the permanent essences from which emanate all the changing, transient forms that can be perceived in the Yetziratic and physical levels below.

From this world you enter into a yet higher region that corresponds to Atziluth, the eternal world of spirit and the true home of the divine in all beings. It is a pouring out into the cosmos that takes place in this sphere, a dwelling among the constellations. Within this region we receive the essence of universal being into ourselves. We live among the stars in the later period between death and rebirth.

What we have managed to unfold on earth that is nourishment for the spirit prepares us to be conscious and to receive from higher beings

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in these starry regions. We receive in harmony with how much of our consciousness has been devoted to things beyond the personal requirements and desires of the transient personality. All that we have performed that has aided in the evolution of human nature and in the revelation of divinity equips us to receive bountifully from the cosmic beings and thus to prepare ourselves for a meaningful existence in our next life on earth.

We will develop some of these revelations of existence beyond death further as we continue with these lessons.

TECHNIQUE

Our visualization practice for this lesson will emphasize movement and the development of the symbolism of a Tarot Key beyond the image presented to our outer senses.

Begin as usual by visualizing yourself merged with the Tree. Then center yourself in Tiphareth, within a globe of shimmering golden light. Intone Yeheshuah and give this meditation:

"Thy love, Oh Beloved Christ,
Enfolds me and nourishes me.
Thou preparest me to receive
Thy wisdom into my heart. "

Continue with the image of yourself centered in Tiphareth. Now, backed into the Tree, see the path of Lamed above you and to the right. It culminates in the red globe of Geburah. Visualize flowing light of a brilliant red hue pouring from Geburah into the path of Lamed and interweaving with the liquid vibrating green of that path. See these interweaving red and green streams of light entering into the globe in which you are centered. Here they interweave further with the gold of the sphere in which you are centered. When you have experienced this movement vividly and feelingly, intone Elohim Gebur and give this meditation:

"Thou hast given me of Thy strength,
Oh Mighty One!
Thou hast blended me with Thy love,
Oh Beauteous One!
Thus hast Thou prepared me
To meet the trials of destiny
With courage and faith in Thy eternal Being. "

Still centered in Tiphareth, see the blue-green path of Nun descending to the left of you and culminating in the green globe of Netzach. Feel yourself entering into the path of Nun where you are centered within an aura of vibrating blue-green light. Next image yourself within Key 13 as the central figure. Then see this figure that is you transforming itself into the angel of Key 14. You are an angel reaping the fruits of existence! Now, see yourself walking toward the west along the edge of the river, walking toward the rising sun. Think of yourself as walking toward the revelation of the inner worlds. When you have entered into the golden sun, intone Nun on the Note G and give this meditation:

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"The mask of death
Hides the angel of eternal being.
I walk toward the light of the inner sun
That illumines the higher worlds."

Visualize yourself now as entering into the green sphere of
Netzach. Intone Yod Heh Vav Heh Tzabaoth and give this meditation:

"Within Thy sphere I have learned to love
In an ever more selfless way.
Thou hast prepared me to receive the blessings
Flowing down from the Compassionate Ones."

Return to the image of yourself centered in the golden globe of
Tiphareth. Intone Yeheshuah once again and give this meditation:

"Through the wisdom of Self
Thou hast shed upon the Path
I have found my way to Thee,
Oh Beloved Christ!
Thou who art the Dweller within my heart
And the Light of eternal love."

Finish in the usual manner by pouring out love and blessings to
all the directions of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Forty-four

(from the transcripts of class lectures by Ann Davies)

Tarot Key 14, entitled Temperance, will be our symbol for the next three lessons. To it is attributed the 25th path of the letter Samekh, called the Intelligence of Probation and Trial, which links Tiphareth to Yesod. Astrologically it is assigned to Sagittarius, a fire sign ruled by Jupiter.

In our descent through the paths of the Tree we are now concerned with transmitting the forces of the higher Sephiroth into those below Tiphareth. The path of Samekh is particularly representative of this activity since it begins in Tiphareth, the receptacle of all the Sephiroth above, and ends in Yesod, the foundation of the Tree.

These two Sephiroth, Tiphareth and Yesod, are furthermore the spheres of activity for Sun and Moon, self-conscious ego and subconscious soul. The qualities of the higher Sephiroth we have received into Tiphareth, our solar nature, must be made to flow into Yesod, our lunar nature. In Yesod these Higher Self attributes gradually become habitual so that we no longer have to be forever reminding ourselves to act after them. This is accomplished through patient and persistent application of our ideals to daily life, a work we began in the last lesson in connection with the desire nature and the path of Nun.

The central figure in Key 14 portrays the solar nature, our Higher Self performing the work of transmutation. He is also Michael, Archangel of the Sun, of fire and of the direction South. He is pouring solar influence on the still unredeemed portions of the Vital Soul. The vase and flame he carries, together with the rainbow surrounding his head, the solar disk upon his brow and the seven-pointed star upon his breast, indicate the capacities you have already unfolded and are therefore able to apply in carrying out the transforming work on your lower nature.

The orange vase, from which water is pouring, symbolizes the transformations we have completed in Hod. Through our work in the path of Mem we developed control over what we allow to occupy our thoughts. This has enabled us to receive influences from the plane of Higher Mind into the mental body of Hod. In Key 14 these spiritual influences pour from the vase of thought and temper the impulses and drives of the lower nature, represented by the lion.

The force that is inherent in these drives of the lower nature is the same as that in volition and sight. This is indicated in Gematria by the like numeration of אֵרִיָּה, Ariah, lion; גְּבוּרָה, Geburah, strength; and רִיָּאָה, riayah, sight. The influence of our spiritualized thought-life transforms the lion force into the superabundance of strength and courage we need to meet the demands of genuine initiation. Recall also that the lion is portrayed in Key 8 as an emblem of the law of suggestion. The same basic force is active in the workings of this law. In the advanced stages

of preparation for initiation our use of the power of suggestion must never betray the least trace of self-seeking.

The torch with its five flames falling upon an eagle represents the consecration of our use of the outer senses and of the desire nature to higher attainment. We began this work in the path of Nun by directing the forces of desire toward the development of the Higher Self in Tiphareth. Also in the path of Nun, the reproductive energy became our source of power for creative practices in visualization. This is a consecration of the eagle force to the unfoldment of the Divine in human nature.

The same creative force that is active in the path of Nun is active also in the path of Samekh. This is indicated in Gematria by the like numeration of כסס , Samekh and דמיוני, damyoni, imaginative. Both have the value of 120. In Samekh this force supplies us with the power we need to confront the unredeemed portions of our subconscious nature. These must be equilibrated before we dare enter into Yesod. In relation to initiatory work Yesod represents the lower regions where the hidden processes take place that are concealed behind the outer forms of nature.

Equilibration of contrary forces is itself symbolized by the vase pouring water on a lion, emblem of fire and a torch dropping flames on an eagle, emblem of water. In the preliminary work that precedes preparation for initiation, the lion and fire, in relation to our Yesod nature, represent volitional impulses that we are not aware of consciously. Nevertheless, many of them have a detrimental effect on our higher development. The water pouring onto them indicates conscious thought activity that is the opposite of these unthinking, impulsive actions. Through the cultivation of thought and reason, lower nature impulses are gradually overcome.

The eagle and water, in this relationship, represent the feelings and emotions that are expressions of our sexual nature. These are very little understood by most of humanity. The flames being dropped upon the eagle represent the refinements of our feeling and emotional nature that transform these urges into qualities of love and compassion.

The solar disk upon the brow of the angel is an emblem of the awakened higher consciousness. It is only through this awakening that we are able to consciously receive the influence of all the Sephiroth above Tiphareth. The inspirations we receive in this way act as a beacon of light for us when we enter the regions represented by Yesod.

The seven-colored rainbow corresponds to the colors of the seven Inner Holy planets or organs of inner perception. Its place in the background of the Key indicates that much has already been accomplished toward bringing these organs into active expression. Their unfoldment must take place in an orderly and balanced manner if their awakened activity is to lead to genuine seership.

The seven-pointed star upon the breast of the angel is an emblem of skill and comprehension. Here it represents the many capacities and

attributes that should already be developed before you are ready for the trials of the path of Samekh. It also indicates skill in managing your life of thought, feeling and will.

The angel has one foot in the water and one on land. Another essential for entering the higher worlds is that we maintain balance between our efforts toward inner perception and our outer world activities. We must see to it that we are well grounded in Malkuth, that we neglect nothing that makes for a sane and responsible physical existence. Many are the traps of delusion and chaos that can befall anyone who attempts to enter the higher planes while neglecting his responsibilities on the physical plane.

The path that rises from the pool to the mountain peaks is surmounted by the crown of Kether. Here it is in the background. Our realization of the Divine origin and goal of humanity supplies the yearning quality of love for others that guides us through all our strivings for knowledge and perfection.

Thus we should see from these symbols in Key 14 that to enter the path leading into the concealed processes of nature requires much preparation and skill. When we are able to experience the angel, it means we have succeeded in grasping the duality of human nature. We have been able to identify that in us which endures and harvests the fruits of outer existence from that part of us that is transitory and mortal.

The mortal part of us has, nevertheless, had its effects on the enduring. Indeed, the Eternal Spirit within could not become manifest except through many sojourns in the transitory outer life. During these sojourns, however, there have been destructive developments as well as constructive ones. The formations, shaped by the errors and sins of mortal life, have to be faced in the path of Samekh before we can enter the sphere of Yesod duly prepared.

Much of our work up to now has been devoted to this preparation. One of the essentials is the development of a superabundance of fortitude and courage. Sagittarius, the sign linked to Key 14, has these as positive personality attributes along with the feeling for idealistic concepts related to this sign as the natural House of the Higher Mind.

At any rate, all that we have been developing has had the effect of intensifying the dominion of the awakened Higher Ego. When the imperfections of our lower nature are revealed to us during the trials of this path, that Higher Ego must remain firmly in control.

The hidden forces and beings that reside behind all outer activities cannot be approached correctly unless we are able to recognize our own soul nature and then bring it into a kind of equilibrium. In these regions of Yesod there are entities who are of a similar nature to the lion and eagle forces that reside in our soul. If we entered without the Angel and without these forces in our nature recognized and equilibrated, we would be subject to manifold dangers. Entering the lower astral regions could cause our imperfections and weaknesses of character to increase many times.

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There are beings in the lower regions who are nourished by the evil actions of humanity. Unless we enter these worlds prepared, we are at their mercy. Therefore, we need all the knowledge, skill, purification and dedication we can develop for this purpose. These forces and beings are represented by various symbols in Key 14.

With the Angel as our guide, and with our lower nature temporarily equilibrated, we are able to understand correctly what we experience in the lower regions. This understanding can be achieved only through the acceptance of responsibility for perfecting all that is imperfect in us. However, this is a responsibility that we realize will not be fully accomplished for many lifetimes to come. Indeed, it cannot be fully completed until all of humanity has been brought to a certain stage of perfection.

When one has been trained, as you are being trained, by the Inner School of Perfected Adepts, all the knowledge of Universal Being that is revealed through Initiation is willingly offered as an aid to the evolution of earth and every being on earth.

The path of unfoldment that you are following leads to identity with the One Ego of all humanity. That One dwelt on earth as the Christ Jesus in order to bring forces into the sphere of earth evolution that make perfection possible. Thus we stand before the portal that leads into the first stages of Initiation and we look to that Christ Being as our Guide and our Strength.

TECHNIQUE

Visualize yourself as one with the Tree. When this is completed center yourself within the yellow sphere of Tiphareth. Intone Yeheshuah and then give this meditation:

"I stand in the midst of Beauty
With Thee, Oh Divine Son, as my Guide.
Through the path of fiery trial
Thou leadest me into the regions
That prepare me with knowledge
To become a true servant of life."

Visualize yourself now as descending into the blue path of Samekh until you see yourself centered within an aura of vibrating blue light. Now image yourself as one with the Angel. See the rainbow behind your head, the solar disk upon your brow, your vibrant red and blue wings and the seven-pointed star upon your breast. In your hands you hold the torch and vase with which you are performing the work of transformation and equilibration. When the image is complete, intone Samekh on the note G and give this meditation:

"Thou, Oh Beautiful Angel,
Hast bestowed Thy grace on me.
Thou hast guided me safely
To the place of inner knowledge."

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Thou hast prepared me
To become a servant of humanity. "

Visualize yourself now entering into the sphere of Yesod.
Intone Shaddai El Chai and give this meditation:

"Thy region, Oh Mighty One of Life,
Is a place of ever-moving and shifting forms.
Yet, with the Angel as my guide
All that reveals itself to me
Becomes a source of wisdom and truth. '"

Return to a vision of yourself centered in Tiphareth. Intone
Yeheshuah once again and then give this meditation:

"Centered within the heart of the Tree
I feel illumined by the Inner Sun
And blessed with wondrous understanding.
I dedicate all that I have received
To the service of life. "

Finish now by sending out the love and strength you have intensified to all the directions of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Forty-five

(from the transcripts of class lectures by Ann Davies)

The position of the path of Samekh, between Tiphareth and Yesod, indicates that it is the path of preparation for entering the inner planes. Yesod correlates with the Astral plane and, in another relationship, with Yetzirah, the world just above or inside that of the physical.

What is closest to us in the higher worlds, that begin with Yetzirah, is the elementary level which contains the four elements and the beings who inhabit them. We know these as fire, water, air and earth, and the beings linked with them as salamanders, undines, sylphs and gnomes.

Before these elemental beings can be rightly approached through the opening of the inner perceptions, there must be much preparation. Even though you have accomplished much in spiritual refinement, this path emphasizes the fact that still more is required before you actually enter the elemental world. Among the beings who dwell there are some who give all their attention to hindering human progress and evolution. They are under the domination of some of the inimicable beings you have heard about who dwell in the Yetziratic world.

If we do not enter this world with sufficient strength and focussed individuality we can be overpowered by beings who seize upon the evil or immature in us. By their intervention they can make traits in us, that were mild to begin with, ten times worse. For instance, someone who seldom told lies before experiencing the elemental level might begin doing so continuously and maliciously if he came under the domination of such beings.

For this reason it is essential that strength and a keen sense of individualized ego be developed in us, together with further transmutation of the personality nature. We need to have a thorough understanding — at least as much as possible — of the beings and hazards that we shall meet.

The Holy Guardian Angel in Key 14 is the Higher Self. He is your guard, your protector, correlating in one relationship with beings from Hierarchies who have developed beyond humanity. Such a being protects you, if you are not foolhardy, from entering the inner worlds until you are duly prepared. Actually he holds back your entrance, so that He is one emblem of what is known in the Mysteries as the Guardian of the Threshold.

Everything pictured in Key 14, or linked to it by correspondence, indicates the exacting requirements we have been referring to. The astrological sign involved, Sagittarius, is indicative of the courage, stamina and strength in the face of difficulties that must be acquired to a considerable degree. Also, Sagittarius, as the ninth sign, corresponds to the House of the Higher Mind with its ideals and spiritually developed qualities.

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One of the important symbols in Key 14, in this relationship, is the rainbow. By its colors it corresponds to the seven Interior Stars or Inner Holy Planets. These must be developed evenly and in harmony one with another so that their opening unfolds the qualities of strength, refinement and discrimination that we need.

Balance in all that we express is important. Each of us has certain tendencies. Through astrological affinities we may be strongly 'earth' or strongly 'fire'. These affinities must be taken into account before we can hope to understand and cope with the elemental world. If we fail to take them into account we would be liable to see the elemental world in a one-sided manner — toward the 'earth' forces, for instance — and in that way be led far astray. The elemental traits that express through us are deeper and less subject to change than the more mobile desires and feelings of our Astral nature. The former are related to the etheric vehicle and thus have need of deeper transformation and require a more intensive personality perception than do the more mobile Astral qualities.

The important point is to become aware of any tendencies that lean toward 'fire', 'water', 'air' or 'earth'. Then you can compensate for them and bring them into balance with the other elements so that you see true. This also protects us from any strong affinities in our personality nature for one or another class of elemental beings.

The balancing out of opposites, shown in Key 14, is one reference to this requirement. The two primary elements — which include the other two — are being neutralized by the work of the Holy Guardian Angel so that the knowledge received in the elemental world is not unbalanced by traits that reside unknowingly in our individualized nature.

Even after we have learned to control most of the excesses of our lower nature and learned also to recognize the elemental tendencies, we have further 'subtle' work to perform. Entrance into Samekh, in the cycle of development represented by this advanced course, indicates the necessity for just this subtle and at the same time more intensive preparation.

As we enter Samekh from the paths above we have already brought our emotional nature, Netzach, under the influence of the spiritual love of Chesed, and our thinking processes, Hod, under the influence of the higher volitional forces of Geburah. We accomplished these refinements through the paths of Mem and Kaph. We have, furthermore, dedicated our desire nature to Egoic unfoldment through the path of Nun. Now, in the path of Samekh, we must practice for a type of surrender of our personal self.

What needs to be surrendered are the opinions, ideas, judgments, that have been built up in us by life on the physical plane with its inevitable influences and illusions. In their place we need to bring into more prominence the ideals, concepts and principles we have learned through long dedication and devotion to the wisdom of B.O.T.A.

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The seven-pointed star is an emblem of this level of skill and developed faculties. These we have been working to unfold for many years. When we enter the elemental world we must realize that it represents that portion of Yetzirah that is continuously giving off shifting, moving impressions. These can be bewildering and delusive if we enter without all that the Angel can do to prepare us.

One thing we become aware of when entrance into the higher worlds has been rightly accomplished is that our vehicles are built up out of the elemental essence of living substance. That is why we need to know our affinities. This can be determined in a superficial way by the emphasis of the elements in our Zodiacal charts, but much else should be taken into account as well.

In the higher worlds there is a difference in the way we perceive. We do not confront objects as we do in the material world but experience them as if we were inside them, as if we were a part of the objects of that world. This makes the distinction between our Egoic, individualized self and other objects and beings not so easy to determine. That is why the strength of individuality, related to Sagittarius is so important.

Remember that the elements in their true guise are not the physical elements. They are more akin to inner qualities. Fire is warmth of soul, activity, enthusiasm. Water is moodiness, emotional feeling, sensitivity. Air is motion, discrimination, erraticism. Earth can be stodginess, slowness or stabilization, persistence. A relationship exists between what used to be called the 'four temperaments' and the four elementary orders. The Melancholic is related to earth, the Phlegmatic to water, the Sanguine to air and the Choleric to fire.

Everything we are working toward in this path amounts to a need for ever more exacting self-knowledge. Only if you know the tendencies of your deeper nature can you hope to recognize them in the higher worlds and compensate for them correctly.

Often in these lessons we have discussed how advantageous it is to be able to perceive the self in the same way we would a stranger. It is not easy and requires the help of the Angel. We have to think of all that we have acquired as a personality in this world as the 'soul' that is being worked upon by the Angel. Then we must realize that no matter how much we have accomplished, we are still far from perfected. This requires that we place ourselves under the guidance of the Angel with conscious intent and then, through persistent effort, learn to detach ourselves from the ordinary characteristics of our personality.

In the higher worlds we have to be able to ignore every opinion we ever had. We have to disengage ourselves from ideas that we decided showed this or that to be true from the personal standpoint. All our ordinary opinions, ideas, judgments, were formed under the influences of the material world. They would be different if we had grown up under different circumstances; so, how valid can they be? In truth, our personality is a conglomerate of such opinions, ideas, judgments built up in this way.

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We need to have spiritual concepts and ideas to take their places, concepts and ideas such as we learn from these lessons, from Those Who Have Gone Before. These give us mental concepts that continue to be reality in the higher worlds. Without this training we would find we were unable to feel or will or think anything once we set aside the opinions and judgments that ordinary life developed in us.

The Sephirah Yesod into which Samekh enters is, as a grade in our Order, called Baal Ha Da'ath, בעל הדעת, Master of Knowledge. This is the quality of knowledge possible for us to gather so long as we enter guided by the Angel. As we learn to divest ourselves of the transitory formations and dwell more fully on the spiritual concepts we have developed, we find that we are actually detaching ourselves from the lower nature and learning to perceive from the vantage point of the Angel.

In these preparatory practices we should take into consideration that there are many influences from the early part of our lives that we are no longer aware of, that we no longer have any memory of. Many such impressions have vanished from our memory, yet they are driving forces in the soul life and continue to influence us from the unconscious realm.

All of you have passed through enough training so that you are prepared to uncover these hindrances from a later point of view in life. This discovery is part of the testing and trials of Samekh. We cannot rid ourselves of all these complexes at the present stage of human evolution, but we can cultivate the objective view so that when we must face our shortcomings as objective realities in the higher worlds we will be able to cope with them without too much consternation and discomfort.

This is viewing from the level of the Angel. It enables us to maintain self-assurance and confidence in the face of personal qualities that might otherwise depress us beyond endurance.

When linked with the Angel, before us also is the image of Glory, the true goal of humanity. The Angel reveals himself as the Divine Image we are destined to express in the far distant future. Thus you realize that, imperfect as you are, you can acquire the faculties that will make you like the Angel. The image appears there before you as the model and beside it is the imperfect self that shows you what still needs to be accomplished. In a certain sense we are already the beautiful angel because it is there within us to unfold. But at this point we must determine to become, as an individualized entity, ever more like the Angel, no matter how many lifetimes it may require.

TECHNIQUE:

Repeat the visualization given in Lesson 44 for this period.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Forty-six

(from the transcripts of class lectures by Ann Davies)

It is important for anyone striving toward genuine spiritual enlightenment to realize that the things of this world and of the higher worlds are not as simple as it would be convenient for them to be. From the various levels and angles of perception the same forces, qualities, entities can appear quite differently. One thing may seem to cancel out another because of these different vantage points.

We discussed this somewhat in connection with the elementals in the last lesson, but will now expand upon it a little so that you will understand how later concepts can seem to be contradictions to things you have learned previously. This can indeed be the impression, yet if you enter fully into the different facets of reality, as they are presented to you in these teachings, you will soon see how they actually complement and enhance each other. What at first may appear as a contradicting idea can transform itself, through persistence, into agreement. Eventually you will find yourself able to lift the seemingly conflicting idea to a higher level of conscious perception where the contradiction, apparent on a lower level, no longer exists.

Another point I want to take up with you in connection with this Path of Samekh, that prepares you for true perception in the Sephirah Yesod, is the reason why entrance into the elemental and astral spheres is necessary. Some people have the idea that it would be better to bypass these spheres and reach up only to the truer, higher worlds. They believe it would be wiser not to concern themselves with these levels where illusion and danger must be dealt with.

But such by-passing will not bring genuine inner knowledge, the Baal Ha Omen of Yesod. Through its Tarot number, Yesod is linked with Key 9, the Hermit, emblem of true human mastery. There can be no such mastery without the knowledge that experience in Yesod brings. If we tried to avoid the experiences inherent in the elemental and astral levels we would enter the higher planes in a more or less unconscious state. We could do little more than grope in the dark and bring back a vague, mystical feeling. Without the unfolding of the intermediate levels you would have no images with which to link the higher energies to physical plane concepts and ideas. All you could acquire would be a dim sense of the higher worlds, but nothing would be clear. You could attain a feeling of being united with the Higher Self or Angel but you would not be able to transmit the feeling as knowledge or grasp it in full consciousness with bright, translucent clearness.

It is the image-forming consciousness that must be experienced on its own plane and developed as an inner faculty if we are to experience spiritual realities in a way that relates them to present-day existence. The forms and motions of Yesod become open to us as a result of much work in developing our creative thinking and imaginative faculties. These when duly developed, enable us to perceive how everything that unfolds in

Yesod is a true image of higher planes.

Yesod is one of the six Sephiroth of Yetzirah, the intermediary world that also contains the human Ego in Tiphareth. Through this world, if we have unfolded its essential knowledge, we become able to link the formless spiritual levels of Briah and Atziluth to physical plane realities.

Realize then that any one who believes or teaches that the lower worlds are useless and that all that is necessary is to become conscious of the Divine within is believing and teaching delusion. Our goal is not to attain a dim perception of divinity but to be able to perceive the linkages between divinity and everyday existence. Only in this way will we eventually be able to act as true servants of humanity. In order to use the higher forces for the benefit of all, the whole line of transformation, from the formless spiritual levels in Atziluth to the concrete forms of Assiah, must be perceptible to you.

For this we need knowledge of the various orders and grades of beings in the Hierarchies that make up the cosmos. All have a part in the development and maintenance of humanity. As we complete our work in Samekh we have as one of our goals the ability to link the Briatic and Atziluthic worlds to Assiah, by way of Yetzirah.

Another important aspect of the knowledge related to Yesod is that which aims to inform you of the peculiarities that take place in the higher worlds so that you will know what to expect. You will also be better prepared to combat the delusions and avoid the dangers spoken of earlier.

One thing that can be quite confusing, when you begin to perceive inwardly, is the way astral colors and forms seem to be detached and float about in a manner that reveals no meaning or purpose. It is the same with astral sounds. They can seem to issue from nowhere. If you are prepared for such things they will not make you lose your sense of security as they might otherwise.

Besides knowing about these peculiarities, you must have more than the usual amount of patience. The full understanding of what you at first perceive as meaningless phenomena does not come all at once. Gradually, as you continue with your exercises for inner seeing, you develop the capacity to link these initial astral phenomena with others and more is revealed to you. Eventually you begin to see how the colors and forms are images of astral activities — how the floating colors and sounds indicate the way astral beings express themselves. If you entered the higher worlds unprepared and took the forms you first encounter as separate realities, you would quickly become subject to aberrations and hallucinations.

Though always present, the astral beings themselves are not perceptible to you for some time. Much of what you initially perceive — as we have discussed before — must be recognized as your own psychic nature. Before you can experience the objective astral forms

that reveal the true nature of hidden beings, these personal forms must be duly recognized. Remember also that the qualities of your lower nature appear in reverse on this level. What actually is emanating from you can seem to attack you as an alien entity.

After you have experienced your own personality nature, your first perceptions of the objective astral plane are the manifestations of spiritual beings, but not the beings themselves. The danger in this perceiving is that you might, if not prepared, pass judgment prematurely so that all you would conclude would be distorted and basically untrue. In order to perceive the actual beings it is necessary to develop still more insight through continuing persistence in meditation and practice.

Our visualizations are part of this development. Because they are based on Tarot Keys they are not directly linked to outer realities. They are symbolic and it is this that gives them their inner formative power. When we have succeeded to a certain degree in understanding the elemental-astral levels we must then be prepared for a different approach so that a yet higher level of perception can unfold.

In the worlds above the Yetziratic, no actual images are received. Yet, if you have developed proficiency in the formative-astral levels, then the impressions you receive can be brought through as vivid and meaningful concepts. When you have grasped knowledge of the image-forming levels you are able to clothe the abstract Briatic impressions in symbols that conform perfectly to their higher reality and yet have real meaning for your concrete and physically oriented level of mind.

Above the Briatic world there is the Atziluthic, from which divine intuitions emanate. Genuine intuition, when it is received from Atziluth, is of the nature of the Supernals. What is received brings you into contact with the Divine Beings who are responsible for all the activities in the worlds below. Through this level of intuition you receive wisdom by becoming one with the inner nature of these Beings while, at the same time, you hold to your individuality.

The accomplishments of this gradual development of inner perception very often first show themselves in sleep. During sleep the glaring outer-sense impressions are inactive and this enables the very delicate inner experiences to be somewhat retained. These will not, at first, be extraordinary or spiritually impressive, but they will be different. The first sign may be no more than an improvement in the orderliness and logic of dream development. You also may perceive forms and beings that are quite alien to ordinary life. Although they may not be particularly charming or informative, perceiving such entities in dreams can indicate the beginnings of inner perception. This may even be as far as you get in this lifetime but whatever is unfolded of this nature, as you know, is retained and will be developed further in future lives.

In identifying these early inner impressions that come during sleep, you must be alert and discriminating. At first they will be all mixed up with the dream images that have their source in outer life. Also, you

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must be gentle with such impressions upon awakening. If you focus too much attention upon them or attempt to analyze them in an outer way, they will rapidly fade. It takes practice to learn how to hold on to them.

During the development cycle when we are striving to open the inner senses there is another danger. The energies that ordinarily go, during sleep, to repair the physical and etheric bodies, are partially withdrawn and directed toward the unfolding of the inner organs. Thus we do need an excess of energy, developed through occult practices; otherwise the physical and etheric vehicles could be hurt because of neglect.

The sure safeguard is to have placed yourself under the guidance of the Holy Guardian Angel of Key 14. With that guidance established, the taking-away of energy from the sustenance and repair of the physical and etheric bodies will not proceed until you have developed the necessary excess of power through spiritual unfoldment.

TECHNIQUE:

Begin by entering into the vision of yourself as one with the Tree. See each of its paths and Sephirah. Then image yourself as entering into the yellow globe of Tiphareth from which the path of Samekh descends. Intone Yeheshuah on the note E and give this meditation:

"Not I, but Christ in me, shall descend the path of Samekh
And enter into Yesod, sphere of knowledge and of life."

Visualize yourself descending into the brilliant blue of Samekh. Intone Samekh on the note G# and give this meditation:

"Thy tests and trials are severe,
Oh guide to all who aspire to higher knowledge.
Yet art Thou also the glorious Angel of the Sun,
Whose love illumines all the worlds."

Visualize yourself now as entering into the violet sphere of Yesod. Intone Shaddai El Chai on the note A# and give this meditation:

"With the Radiant One as my guide
I can receive the inner knowledge
And rise again with understanding and love."

Return now to the yellow sphere of Tiphareth. Intone Yeheshuah once again and then pour out your love and blessings to all the directions of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Forty-seven

(from the transcripts of class lectures by Ann Davies)

Tarot Key 15, The Devil, will be our symbol for the next three lessons. It is attributed to the Hebrew letter Ayin which has the meanings of eye, outward appearance, fountain. On the Tree of Life, Ayin is assigned to the 26th path of the Renewing Intelligence which links Tiphareth to Hod. Astrologically this Key is assigned to Capricorn, the earth sign linked with the 10th House of material success and personal prominence.

As we proceed, we shall see how these attributions indicate something of the cause and purpose of what is symbolized in Key 15 as the devil. There is also a link with the after-death state that is traditionally under the devil's dominion. Orthodox religions call this state of consciousness or 'region' Hell, Hades, Purgatory. Theosophy and Eastern thought refer to it as the region of the cleansing fire.

We have touched on the purpose and experiences of this region in earlier lessons but will go into somewhat more detail in connection with Key 15. We know that it is not by any means a permanent state and that its primary purpose is not punishment but dissolution of hindrances to continuing unfoldment. The imbalances we cause by living and thinking untruths about outer existence must be adjusted before we can enter into the higher states where all that is nourishment for the eternal self can be enjoyed and assimilated.

Of course we know that our misinterpretations of life do not wait for the after-death state to activate painful adjustments. If we ponder the uncomfortable events that have taken place in our present life it is possible to perceive many of the fallacies we have been accepting as true. Everyday existence gives us ample opportunity to deal with the devil right here on earth. It is what has not been dealt with that must be purged. Whatever mistakes we have rectified while still incarnate will make any corresponding adjustments unnecessary in the after-death state. What we have or have not accomplished along this line determines the intensity and duration of our stay in the region that is symbolically under the dominion of the devil.

The devil is the personification of the slanderous lies about life and human nature that we believe in or, even unconsciously, act after. These create strong affinities in the astral region we enter after death. They draw the painful experiences to us that eventually force us to see the truth. We should be very clear on this purpose of the region of purgation. It is to allow the now discarnate spirit to free itself of ties with earth. Until this has been accomplished, the reincarnating self is not able to go on to the higher worlds where it can reap the fruits of all the constructive deeds, selfless love and true knowledge that were experienced while incarnate. It should be remembered also that although the Ego, through purgation, frees itself of ties with the life just past, so it can go on to higher worlds, certain inequalities remain that must wait for a future incarnation to be brought fully into balance.

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In these lessons we have often discussed the way most of humanity judge events. Whatever is uncomfortable or difficult in life is usually interpreted as caused by bad luck, nature, fate or the devil. This way of judging has affected the ideas that have come down to us about the after-death state under discussion. Imperfect clairvoyants of the past have tended to judge in this way and to picture these regions as unrelenting places of punishment.

The truth is that the eternal soul wants to go through this period in order to rid itself of impediments to its continuing unfoldment. It is not something imposed upon us from outside. That is why you have often heard that the image of the Devil is an aspect of our own total being.

There are several degrees of severity related to the purgatory region. The lowest ones will not be experienced at all by aspirants such as you because you will have no affinities for them. Yet understanding of these states of discarnate consciousness is part of the knowledge you need in order to become a true servant of the Light.

The lowest state of consciousness experienced after the death of the physical body is that wherein the greediest, crudest sensual appetites have had the upper hand during most of the incarnate life. These appetites, such as chronic alcoholism, cannot be satisfied after death since the required physical senses no longer exist. The consequential suffering and deprivation gradually enable the human entity to rid himself of these selfish psychic cravings for the simple reason that there is absolutely no possibility of their being satisfied.

Other regions or states of conscious affinity help human beings rid themselves of lesser delusions about the meaning and purpose of incarnate existence. Those, for instance, who spent most of their time during life seeking ease and luxuries and giving most of their attention to social trivialities, need to become aware of the barrenness of such an existence. During the period of purgation they are enabled to see the truth. Their consequent remorse in having directed so many of their thoughts and activities toward acquiring transitory pleasures finally leads to a shedding of the impediments to progress that such an outer life creates.

Even those who do much to help the progress of humanity and are basically unselfish can, in certain ways, be caught up in the outer forms of their essentially constructive activities. Since the outer form is no longer available its transitoriness must be recognized in the appropriate region of the cleansing fire.

Do not make the mistake of thinking that all pleasures of the senses, enjoyed during life, lead to cleansing needs. Any sense pleasure that leads to spiritual concepts and experiences completes itself in this way and therefore offers no obstructions after death. It is only the excesses, the personal attachments to form that need to be purged.

There are those who experience sensual pleasure and satisfaction from their part in the outer systems of civilization such as those of education and government. Even though much of what they accomplish is fruit

for the spirit, to whatever degree their unconscious motivation includes personal pride and attachment to the outer system, to that extent they need to see the reality and submit the errors to purgation. Whatever is tinged with sensual satisfaction for its own sake should be seen for what it is.

Some of our greatest scientists and artists, human beings who have contributed much to the beauty and well being of the world, have certain things to eliminate. In the higher regions they will reap the fruits of their contributions but, if they were materialistically focussed during physical existence, they will need to submit to purgations in the appropriate region. These souls, highly evolved as they are in certain areas, need to rid themselves of the materialistic lie that is particularly prevalent in the present age. They must become aware of their undue focuss on the importance and supremacy of outer forms and forces.

From these considerations we can gain a new vantage point from which to interpret the symbolism of Key 15.

The ugly, incongruous body of the central figure relates to the false beliefs and opinions that we accumulate and combine. These enslave us in misinterpretations of everything we encounter and lead to the unhappy circumstances we experience and the selfish, hostile deeds and thoughts we allow ourselves to participate in.

These false opinions and beliefs are what chain the two aspects of consciousness, portrayed by the man and woman, to The Devil. The build-up of erroneous thoughts about human nature, our relationship to others, our need for much money to feel secure, lead to manifold resentments against life and other human beings. Such thoughts and corresponding activities create the devil in our lives and cause us to act in ways that are detrimental to the Higher Self and its unfoldment.

All these symbols in Key 15 are surmounted by the upside-down pentagram that is, by its reversed position, indicative of the spirit dominated by the elemental nature in man. In this inverted position, the pentagram symbolically states that the lower elemental nature has usurped the rulership of the higher impulses and attributes of human nature and pulled them down to serve the lower appetites. It is saying that the higher human attributes, such as our ability to think and reflect, have allowed themselves to become subservient to the animal nature. This actually becomes the outer appearance when human beings direct most of their thoughts toward satisfying their bodily cravings.

Although appearances seem to confirm this in some areas of our present culture, it is this very appearance that our work as servants of the Light is designed to correct. The position of Key 15 as a path on the Tree shows the way man can work out of the vicious thought circle that enslaves him to self-seeking and low desires. Through the suffering that such thinking inevitably brings, the emptiness of living for self-gratification finally becomes apparent. This leads to the Renewal that takes place when the Egoic forces of Tiphareth begin to descend through the path of Ayin and enter into the thought processes of Hod.

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When the mind turns its attention toward Tiphareth it is turning toward the source of its true nourishment. Then, the pentagram turns itself right side up and the enslaved aspects of human consciousness are gradually liberated from the lies and distortions that have been keeping them under the domination of the Devil.

TECHNIQUE:

Begin by entering into the image of yourself as one with the Tree. Intone the three Divine Names — Eheveh Yod Heh Vav Heh Elohim in order to reaffirm your linkage with the Supernals.

Now focus attention on the sphere of Tiphareth. Feel yourself centered in a globe of its vibrating yellow light. Intone Yeheshuah and give this meditation:

"Oh Thou, luminous Sun of love and inspiration,
Help me to bring all that I think and feel and do
Into harmony with Thy unfailing truth."

Visualize yourself now as entering into the path of Ayin and see yourself centered in an aura of vibrating blue-violet light. Intone Ayin on the note A and give this meditation:

"Even though Thy outward appearances bring pain,
Thou art really the Redeemer,
Preparing my body of thought
To receive its nourishment from the Divine Son."

Visualize yourself now as entering into the orange sphere of Hod. Intone Hod on the note D and give this meditation:

"Into thee, Oh abode of thought,
I receive only that which glorifies
The Beauty and worth of humanity."

Return now to the image of yourself as centered in Tiphareth. Intone Yeheshuah once again and then pour out love and blessings to all the directions of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Forty-eight

(from the transcripts of class lectures by Ann Davies)

As the path of the Renewing Intelligence, Key 15 is linked with the transformation of our mental body, a work that takes place in the Sephirah Hod. All of us have certain beliefs and opinions that were formed from insufficient data or under the influence of others when we were impressionable children. Many of these are only partially true or completely false, but we have held them for so long it is not easy to realize their falsity. In any case they were based on outer appearances only. The inner truths of existence, which we are more familiar with now, had little or no part in their forming.

Besides having an adverse effect on our aspirations, these beliefs and prejudices influence the circumstances we experience during life and the quality of our relationships with others. The Renewal undertaken in the path of Ayin clears away many of these false beliefs which limit and color our perceptions of the present. By clearing them away we open the path through which the Higher Self influences from Tiphareth can enter into the activities of Hod.

The chains that shackle the two aspects of consciousness in Key 15 are of this nature. As advanced spiritual aspirants you have undoubtedly mastered most of the grosser forms of sensual error, yet many of these inhibiting past influences remain. Note that the two figures are fastened to a half-cube, representing the many partially true beliefs we formed when we based them on material appearances only. Actually half-truths are even more insidious than outright falsehoods. Because they have some truth in them, it is easier for us to be fooled by them.

All of these half-truths and falsehoods act as hindrances to the inflow of spiritual concepts. It is the Ego in Tiphareth that receives influences from the five Sephiroth above it. Only when the paths to the Sephiroth below are cleared in the manner we are discussing can this higher influence proceed to transform and perfect the personality vehicles below.

In the qualities and attributes assigned to Capricorn and the 10th House we can find indications of what needs to be developed in order to complete the work of this path. Capricorn is an earth sign and the 10th House is that of material success and accomplishment. In our spiritual unfoldment we do not reject the material world as something wholly "illusory". It is our place of action. We learn to understand this outer level of universal expression and to supplement the knowledge we receive directly from it with knowledge we receive through meditation and occult study.

The fact that Renewal is linked with Capricorn, considered to be the earthiest of the earth signs, also indicates that spiritual development does not mean giving up sober, well grounded thinking in relation to outer life. Those whose thinking tends to superstition and fantasy are quite

unsuited to the receptivity of higher knowledge. The steady, deliberate, patient, hard-working Capricorn qualities have the effect of strengthening our confidence in the adequacy of power available to us. They help build the courage we need to face seeming failures and setbacks in such a way that we derive positive benefits from them.

The constructive traits of the Capricorn nature are particularly valuable in the work of ridding ourselves of pet beliefs and opinions. The cautious, careful nature and attention given to details are especially valuable traits, along with the willingness to give almost unlimited time and effort to achieve some goal. This is why a Capricornian is so often successful in business and other material affairs.

All these qualities are needed in order to accomplish true Renewal. It is important that we be persistent and thorough in seeking out the prejudices and beliefs that we still adhere to. We cannot liberate our thinking from them if we do not allow ourselves to realize we have them. It takes courage and patience to recognize such shortcomings in ourselves but this is true self-knowledge.

Another Capricorn quality of importance to Renewal is care in what we allow ourselves to say. Unless we have deliberated before speaking so that we have good grounds for what we say, silence should be the rule. All indiscriminate talk for its own sake should be avoided. In Capricorn, Mars is the exalted planet. Qabalistically it is assigned to the Hebrew letter Peh, related to speech. Through the care and deliberation attributed to Capricorn, speech can be developed to its most exalted. Certainly we should not shun speaking with others but we can, by exercising discrimination and care, avoid promiscuous discussions about an endless number of topics. Through such practices our conversations with others can become vehicles of real significance. With this work our manner of speaking changes also. It becomes more gentle and understanding.

Another shackle that is connected with Key 15 is wrong focus and use of memory. If we judge something today by the standards of yesterday, we expose ourselves to a multitude of errors. We should base our judgment of new experiences upon what is inherent in them and not allow seemingly similar past experiences to color our judgment. The similarity with the past is part of the veil of appearances and can stand in the way of our letting things and beings bring us new revelations. Judging the new by the standard of the old limits us to past expectations which is a form of the enslavement depicted by Key 15.

This, of course, does not mean that memories of the past are not valuable. It is past experience that enables us to perceive the new. We would not be able to recognize the various qualities in the objects, beings, activities and circumstances that come before us if it were not for memory. The past should serve as a backdrop for the present but it should not be allowed to restrict our judgment.

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Capricorn has Saturn, the planet of limitation as its ruler. Constructive use of limitation is one key to developing the mental order that is needed if we are to receive clearly from Tiphareth. In preparation for inner perception, the working of our thought life in Hod must be divested of all thinking that has no real direction or purpose. Besides cultivating thoughts that are significant, we need to bring about inward control of sequence. One thought should be made to follow upon another in a logical and rational manner.

In order to succeed in establishing mental order of this nature you must first allow yourself to recognize any weaknesses you have along this line. Once you have acknowledged them the way is open for you to improve your intellect and your capacity for reason and logic greatly. This recognition of shortcomings is not being negative. It is a positive realization of what you can do through directed effort and application. If we refuse to recognize such things in ourselves, we are allowing the devil of Key 15 to rule us through a self-image that is primarily satisfying to our personal egotism.

In this work of Renewal it is also essential that our desires become orderly by being brought under the direction of intellect. Desires can be powerful and constructive aids to spiritual unfoldment when they are formulated with care. We should refrain from desiring anything until we have perceived, through careful thought and deliberation, what is right in any given situation. Desires based on true principles become real powers which realize themselves. We discover these principles through the quality of thought that attracts the influence of Tiphareth.

Another important use of constructive limitation is in regard to resolutions. Thorough consideration and deliberation should precede their formulation. Careless and meaningless actions are damaging to spiritual unfoldment in the same way as we discussed in relation to thoughts. We should have well founded reasons for whatever we do. Then, when we have resolved to perform some action, we should let nothing stop us from carrying it out except that we find we were in error.

Every resolution is a force and if it does not produce the effect indicated by the resolve, it continues on its own way and can be quite detrimental. We weaken our ability to carry out resolutions if we continuously make careless ones and then lightly abandon them. When our actions are brought under control through the application of Capricornian qualities they become part of the development that is preparing us for genuine initiation.

Hod, the Sephirah to which the path of Ayin descends, is the sphere of activity for Mercury. Tarot Key 1, attributed to Mercury, is particularly representative of attention and concentration. These attributes can be utilized to advantage in learning to control what we allow to make an impression on our senses.

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Most of us do not realize how many of our sudden ideas and memories are produced by isolated impressions that we received more or less unconsciously. We did not really give our conscious attention to them but they affected us just the same. Television and radio advertisers know that these unconscious impressions make quite powerful suggestions. They do not care whether or not you give your conscious attention to their commercials just so long as you do not turn them off.

Through the reception of these unconscious suggestions we allow ourselves to be influenced unwillingly and this is not freedom. With care and alertness the impressions we receive through our outer senses can be brought under control. And, for inner perception of the highest quality, it is imperative that we do so.

Much that comes to us in this way occurs when our attention is elsewhere. We do not realize how much illusion is based on unconscious associations. It will take many, many attempts and the cultivation of a strong inner life but you can learn to control this source of illusion and dominate everything that seeks to influence you from outside. Eventually, if you persist, you will receive no impressions except those you wish to receive. Only such things will impress you as you give your attention to. When you have become proficient in this, if you see or hear something it is because you want to see or hear it. What you do not take notice of will be nonexistent for you.

In order to achieve this you must begin by avoiding all empty gazing and mechanical listening. Only those things should exist for you that you turn your conscious attention toward. You can actually make your eyes and ears unimpressible to things you do not take notice of.

In this way unconscious intrusions will become less and less. You should practice this until your outer senses are held in such complete control that they are dependent on nothing but attention or inattention.

This is a most important capacity for spiritual unfoldment. On the inner planes we need to be able to blot out certain impressions so that others can be investigated and experienced fully.

TECHNIQUE:

For this lesson repeat the visualizations and meditations outlined in the last lesson.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Forty-nine

(from the transcripts of class lectures by Ann Davies)

To Key 15 the attribute of mirth or humor is assigned. This indicates one of the essential qualities we need in order to carry out the transformations in thought, action and desire outlined in the last lesson.

As you know, a thorough, honest investigation of personal shortcomings is essential if we are going to have the information we need to change them. We are not so likely to resist acknowledgement of such things if we approach them with the ability to see the humor in, for instance, the ingenious human capacity for justifying in ourselves the same things we criticize in others, or for keeping hidden what might expose us as being less wonderful than we want to appear to be.

Even though we need the sober, serious Capricorn qualities in order to discern the reality within the illusionary, we also need to develop the capacity to appreciate the humor that lies in many incongruities and paradoxes that life brings before us.

The central figure in Key 15 depicts these apparent incongruities and paradoxes. One factor of what he represents is the distorted form that shapes itself on the astral plane through the effects of the errors all of us have helped to create at one time or another. It is this very form which collectively obstructs our view of reality.

The devil is a slanderer who lies to us about ourselves. For long ages the conglomerate of these slanderous thought and feeling forms have been veiling the true beauty of the Real Self. Because consciousness is creative — even when it is wrong — these misguided forms of thought and feeling bring about unhappy circumstances on the outer plane. So long as we, as humanity, believe in falsehoods and act after them, we are believing and acting in opposition to universal truth and cannot help but suffer the consequences.

However, this situation will continue to cloud our vision only so long as human beings continue to nourish it with feelings, thoughts and actions that are of a like nature. As these come into more harmony with reality the figure of the devil will disappear.

Our striving to appear nearly perfect is really an intimation of something that is true of the inner spirit within every human being. There is deep wisdom and great beauty inherent in the Real Self, but that wisdom and beauty lie deeply hidden behind many veils. All that we do to expand our consciousness and unveil truth brings this wisdom and beauty into clearer outer expression.

While we continue working toward this end we can lighten the burden by viewing with humor the present disparity between the wondrous potential of humanity and its apparent discrepancies. We can, in fact,

go further and actually develop a deep thankfulness towards everything that comes to us. If we give the idea close attention we will realize that our very existence is a gift. Everything we are, everything we have, we owe to nature, to our fellow human beings and to the divine hierarchies. The wonderful potential for growth and beauty that all of us possess was implanted in us by divine spiritual beings. Cultivating this feeling of thankfulness toward life, together with the sense of humor we have been discussing, do much toward developing the quality of love which alone can bring you the highest revelations.

In directing our energies toward transformation of the astral forms that affect all of humanity, we should become very much aware of the tangibility of thoughts and feelings. If we really considered how palpable they are, as shapes on the astral plane, we would perhaps be more careful not to express negative ones. In a symbolic manner these astral forms depict what they are. A hateful thought, for instance, will be sharp and arrow-like, while a loving one will remind you of a beautiful flower opening up toward the sun. Significant thoughts show a symmetrical, rhythmic form, while chaotic thinking reveals itself in an astral form that has irregular and indefinite outlines.

Look at the picture of the devil again for a few moments. He is certainly an incongruous conglomeration of unmatched parts. Bat's wings on a figure that resembles a goat is one instance. The earthen color of the body and the eagle's legs are another. On the belly of this figure is the Mercury symbol. This reveals several different meanings — as do all symbols in Tarot. When anyone's attention is directed mostly toward satisfying the lower sense drives, that person is helping to perpetuate the dissonant astral forms that the devil represents. This is one meaning.

Another meaning is related to Mercury as the planet which both rules and is exalted in Virgo, the sign of the abdominal region. It suggests that conscious attention is being directed toward the transformation of the physical vehicle. This is a secret of the Alchemical Great Work. By more fully extracting forces present in our food, forces that are taken into the Virgo region, we can direct the surplus toward accelerating growth of the inner organs of initiation. The forces we are speaking of are usually wasted in the process of nourishing and maintaining the physical body.

The goat refers to Capricorn and, in this image, to the negative Capricorn traits, such as the manipulating of others for selfish ends and the suspicious nature that trusts nobody. Yet, as we have seen earlier, the positive Capricorn qualities are essential to spiritual unfoldment.

The bat's wings refer to the powers of air which are inimical to man when he is working against reality. Yet wings are also symbols of freedom so that these same forces, when rightly understood, can help us achieve liberation.

The torch symbolizes the wasted force that is caused when our energies are directed toward transient appearances only. What is being wasted is the fire force which can become the agency through which genuine inner vision is unfolded.

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The eagle's legs hint at a similar dual expression of a single power. In the figure of the devil, they indicate the error that misuse of the reproductive energies cause. Yet as we know, this same force, intelligently directed, aids in the growth and vitalization of the Inner Holy Planets.

All these symbols that make up the picture of the devil have a dual expression. The same forces that can be a boon to growth and evolution can be just the opposite when ignorantly misused.

Another thing we should investigate in ourselves as we work toward knowing reality is what our idea of success is in regard to spiritual development. If we look for outward signs we are showing an over dependence on appearances. Spiritual unfoldment does transform us, but in subtle and hidden ways that are not easy to perceive immediately. Indeed, the outer effects of unfoldment may not come into expression in any apparent way until some time in the distant future.

The need for outer signs of success reveals a kind of skepticism that hinders spiritual progress. An inner sense of joy and accomplishment should be our only needed signs that we are doing well. We should be capable of giving our actions to the world even though the world may remain quite unaware of our gift.

True self-knowledge, which we are always striving to achieve, will enable us to use our capacities with greatest proficiency. We will not attempt to perform feats that are beyond us or omit anything we can accomplish. This does not mean that we should refrain from setting difficult goals for ourselves. Indeed, this is part of our work in the path of Ayin. All of us can achieve more in self-transformation than we might at first realize.

You can be helped in this achievement by adopting the larger view that strives to see beyond the transient activities of daily existence into those qualities and activities that have an awakening effect on the Higher Self. The larger view does not detract from the immediacy of life or take away from the importance of the present. It puts more meaning into every moment because we begin to see how each event can become part of a rich store of experience that enhances our enjoyment of life as well as our spiritual progress.

This larger view will systematically bring your thoughts, feelings and actions into greater harmony with the processes of inner and outer existence. Gradually, as you learn to perceive in this fuller, more expansive way, the Higher Self assumes more and more influence over your daily affairs. Then the devil, representing all our problems, ignorances and errors, begins to change into the angel of Key 14. That angel, who is your Higher Self, is realized as being the one who has been guiding you toward this unfoldment for long ages.

You must continue striving until this expanded view becomes the background motivation that affects everything you do in everyday life.

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When this is achieved you will no longer need to be preoccupied with the quality of your thoughts, feelings and actions. Constructive expression will have become habitual. So long as continuous watchfulness and attention are necessary you are not yet quite ready for full initiation into the higher worlds.

As all that we have been considering becomes inner habit, the figures of the man and woman in Key 15 will change to those depicted in Key 6. Therein the various occult powers are shown behind the two figures, indicating that discriminating use of these powers has become habitual. The two aspects of consciousness are able to discern automatically the difference between inner truth and outer appearance — between nonessential elements and those that have real significance.

We could sum up by saying that Key 15 depicts the challenges that life presents to us. The problems and adversities that we bring to ourselves through faulty thoughts, feelings and actions give us an opportunity to develop strength by surmounting them. So long as we do not give up we will surely gain, even when outer appearances do not seem to show that we have accomplished much. This will be made easier if we develop a certain impartiality toward the things life brings to us so that we are not robbed of our composure either by outbursts of superjoy or by surges of deep depression.

When, through such efforts, the Higher Self becomes the predominant influence in your personal life, you will know directly that you are in union with the higher beings associated with Tiphareth and the five Sephiroth above it. You will cease to view things from your own separate standpoint that confines you within the boundaries of the narrow personal self.

All these limitations disappear as the secrets of the higher worlds gain access through the active functioning of the Higher Self. This is true liberation. It is achieved when you are released from the fetters of regarding all things and beings in a manner corresponding to your own personal traits.

It is from this personal way of regarding things that we must ultimately want to be free. When we are no longer shackled to personal beliefs we are free to partake of our linkage with the higher Sephirotic beings and also with the great initiates who are the ruling forces in earthly evolution. Through this liberation you are able to enter into direct communion with the adepts and masters of the Inner School.

TECHNIQUE:

Begin by visualizing yourself as one with the Tree. Give your attention first to the three highest Sephiroth and intone their Holy Names: Eheyeh Yod Heh Vav Heh Elohim. When you have completed the chanting, give this meditation:

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"Oh Thou, Triad of Supernal Powers!
Inform me of Thy Will.
Enlighten me with Thy Wisdom.
Embrace me in Thy Love . . .
That I may fulfill my destiny
As a fragment of Thy Being."

Envision yourself now as centered within Tiphareth in a globe of vibrating yellow light. Intone Yeheshuah and then give this meditation:

"Oh Thou, Center of Beauty and Love!
I yearn to bring Thee
More and more clearly into my life,
That I may be free
Of the illusions that veil Reality."

Enter now into the blue-violet aura of the path of Ayin. Intone Ayin on the note A and give this meditation:

"Oh Thou, who placeth obstacles on the path,
I see Thee now as the Real Self
Strengthening me through adversity
So that I may break the chains of error
And enter into the liberating light
Streaming from the sphere of the Sun."

Enter next into the vibrating orange globe of the Sephirah Hod. Intone Elohim Tzabaoth on the note D and give this meditation:

"In Thy sphere, Oh Beings of Splendor!
I learn the disciplines of thought
That prepare me to receive
The outpouring of Divine Intuition."

Return now to an image of yourself centered in Tiphareth. Once more intone Yeheshuah and then pour out love and blessing to all the six directions of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fifty

(from the transcripts of class lectures by Ann Davies)

Key 16, The Tower, is our Tarot symbol for the next three lessons. On the Tree of Life it is the 27th path of Peh, usually called the Active or Exciting Intelligence. As the lowermost of the reciprocal paths it joins Netzach to Hod at the level of concrete mind. Astrologically it is attributed to the dynamic, fiery planet Mars. The Hebrew letter Peh signifies the mouth as organ of speech.

If you will look at the Tree of Life for a moment you will see that the position of the path of Peh correlates with that of Teth above. Together with Geburah and Chesed, Teth represents the plane of Higher Mind. Our primary work in the path of Peh is to make the outer, personal level of mind, which it represents, a clear mirror of the higher level. Not only do we want to receive the Higher Mind qualities, we want to develop them in such a way that they become habitual expressions of our personality.

If we consider some of the attributions given to Hod, Netzach and the path of Peh, we find that these three are actually receptacles for the entire Egoic Triad. In this relationship Hod receives the activities of Tiphareth, sphere of creative thought, and utilizes them in outer world intellectual pursuits. Peh is a Mars path so it is the logical receptacle for the strength of will related to Geburah. Netzach, expressive of our personal emotions and desires, is the receptacle for the benevolent, selfless feelings that descend from Chesed.

We can gain further insight into these relationships by investigating some of the gematria connected with this path. The letter name פֶּה , Peh, adds to 85 which is also the value of גּוֹבִיָּע , gawbiya, cup, goblet, bowl; of הַמָּמ , hammam, to put into motion, impel, drive, and of יְסוֹדָה , Yesodah, the feminine spelling of Yesod. In Latin Gematria 85 is the value of Dominus, Lord, God, and of veritas, truth.

The image of a cup or goblet suggests the receiving and holding capacity we mentioned earlier. To put into motion, to drive, indicates the way in which Higher Mind qualities can be brought into outer expression. They must become the basis of outer actions. The linkage with Yesodah, sphere of the habitual or automatic consciousness, suggests that we must repeat these Higher-Mind-inspired actions over and over again until they become habitual on the personal level.

Now let's turn to the meanings of מוֹרְגָשׁ , murgash, the intelligence name of the path of Peh. Besides meaning exciting or activating, murgash also translates as moral. Here the indication is that moral actions of thought, feeling and volition are expressions of a capacity to receive, hold and express qualities that descend from higher levels. True moral or ethical behavior, as it is meant here, is a free, liberated expression. It is not what is usually designated by that word which, unfortunately, has acquired somewhat unpopular, narrowly self-righteous and naive connotations.

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As here indicated morality does not mean the subjecting of yourself to outer rules of conduct or commandments, no matter where they originate. Genuine morality is the result of having so transformed yourself into a receptacle for higher forces that any other way of expressing would scarcely occur to you. You act in ethical, beneficent ways, not through submission to outside rules but because your thoughts, will and feelings have no inclination to act in any lesser ways.

Of the same numeration as murgash is יהושע בן נון, Yeheshuah bennun; Joshua, son of Nun, the successor of Moses. The name Yeheshuah, as you know, is attributed to Christ Jesus who expressed in the most perfected way the level of actions, thoughts and feelings we have been speaking of.

Note that the meanings of the word murgash — moral and activating — are seemingly unrelated. They point to the truth that the quality of morality we are discussing can become established only through actual practices. Having high ideals and lofty concepts is not enough. Almost all of us have such ideals that we wish we could always live by. However, we find that much of the time, we cannot. Resentments, selfish desires and chaotic emotions rise up from time to time and mar our lofty intentions. Even though we may wholeheartedly embrace many fine truths, these lower nature iniquities continue to plague us for some time.

So long as you are still struggling with unpredictable, disruptive emotions — as depicted by the scene in Key 16 — you have not yet fully established the level of morality we have been discussing. This struggle to upgrade your thoughts, volitions and feelings is a necessary part of preparation but so long as it is necessary, you have not achieved the goal. Only when you no longer have to battle against unwanted impulses have you completed the work of the path of Peh.

This work requires much of you in all categories of your personal expression. The actions that you perform need to be instilled with the force and strength of Geburah. The desires and feelings that you give intensity to need to receive of the benevolent forces of Chesed, becoming replicas of its selfless love. The thoughts that occupy your attention should act as instruments for the creative activities of Tiphareth, becoming receptive to the insights and inspirations that expand and enhance human consciousness.

The capacity to receive these qualities from the Egoic Triad comes into effect only after sufficient interaction has taken place between Netzach and Hod. Intellectual concepts lack intensity and fruitfulness until they have been blended with the emotional warmth of Netzach. In the same way our feelings and affections lack discrimination and depth until they have interacted with intelligent concepts that take logic and reason into consideration. This interblending is achieved through the forces that incite to action related to the path of Peh. It takes active deeds in the outer world to bring enough interaction into expression so it can serve as a base for receiving influences from the level of the Egoic Triad.

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It is these influences that enable us to express outwardly in ways that are in harmony with the truths of the Macrocosmic world. This Great World is sometimes referred to as מורגש עולם, murgash olahm, the Moral World. When you have succeeded in piercing the outer veils of appearance you receive direct knowledge that refutes completely the idea that the Great World is a mechanistic, mindless phenomena, as some materialists proclaim. It is realized to be a world created, sustained and administered to by great Beings who participate in Cosmic Will, Cosmic Thought and Cosmic Love.

When the spiritual truths behind the world that is spread out before us, as nature and the heavens, is unveiled, you perceive that it is an intelligent expression of Divine intentions that are all rooted in love. This revelation reveals also that genuine morality is the only human expression that can be in harmony with the truths of Cosmic Being . . . with God and with the Divine Hierarchies who unfold God's intentions in a manifest universe. Morality is inherent in the Cosmos when it is really understood. All lesser expressions are only the imperfect attempts that are struggling toward that ultimate harmony.

With this insight into Cosmic Being you begin to see that the qualities which express through human nature have their roots in the Supernal level of the Cosmos. The capacities that you unfold by becoming receptive to the Egoic Triad prepare you to grasp an even higher source and goal for the unfoldments of personal consciousness.

You perceive that Hod can become the receptacle for an influx of Divine intuition from the Supernal Binah. The highest unfoldment of mind, you realize, is that which is able to give outward expression to these intuitions. You also have a deeper insight into the volitional activities related to the path of Peh. Their ultimate source is perceived to be in Kether, sphere of Primal Will. In highest expression, the actions of human beings can reflect the Will of the One and bring about that One's goals for Earth. Similarly, the desires and feelings of Netzach, in highest expression, become vehicles for Divine Wisdom. It is the level of Wisdom, identical with Love, that streams down as light through the Pillar of Mercy from its source in Chokmah.

In its manifest form the Macrocosm is rooted in the Supernal Triad and that Triad is also the source of the Microcosm, Man. When the Great World is perceived through the opened eyes of seership, it is revealed as a world filled with divine intelligence and constructive will and permeated through and through with the wisdom that is love. These same qualities, descending eternally from the Supernal Triad as Mezla, the Holy Influence, are the basis also of the forces that unfold Man, the Microcosm, the World in Little.

TECHNIQUE:

Begin by envisioning yourself as one with the Tree. Give your attention, initially, to the Supernal Triad; intone Eheyeh Yod Heh Vav Heh Elohim and then give this meditation:

REBIRTH AND IMMORTALITY: 50

"Oh Thou, Holy, Holy Ones,
Transcendent over all the many worlds,
I feel deepest love and boundless gratitude
For the wondrous treasures Thou has bestowed on me,
Thou, Who art the source and goal
Of all that transpires on Earth."

Give your attention next to the Egoic Triad of Chesed, Geburah and Tiphareth. Intone its Holy Names, Al Elohim Gebur Yeheshuah and then give this meditation:

"Oh Thou, Triad of Beauty Supreme,
In quietude I prepare myself
To receive the love, the strength and the light
Thou art forever pouring forth
To heal the wounds of Earth."

Envision yourself now as entering into the path of Peh where you are centered in an aura of brilliant red light. Bring before your inner vision the image of Key 16. See the lightening flash and hear the thunder roar! Note the two figures as they fall from the tower and the ousted crown of personal will. When you have completed fashioning this image, intone Peh on the note C and give this meditation:

"In Thy sphere, Oh dynamic Ones,
I work to perfect my use
Of thought, of feeling, of will.
I aspire to bring these into harmony
With the truths of the Real World."

Focus your attention now in Tiphareth; intone Yeheshuah once again and then pour out your love and blessings to all the directions of space.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fifty-one

(from the transcripts of class lectures by Ann Davies)

Key 16 is one of the four Tarot emblems assigned to a direction of space. To it North is attributed, from which storms and inclement weather arise. In Hebrew North is צפון, tzaphan. It has other meanings which include hidden, hidden region, dark, treasure, stone. These words indicate the inner workings of the Mars force in human nature. From it we derive our impetus to action, our drive to change things for the better.

The scene in Key 16 is one of destruction and shock. We must go through periods such as depicted in this key in order to break up the faulty forms of feeling and thinking that build up in the sephiroth Netzach and Hod. They form the tower of our idea of selfhood. The path of Peh, as the link between them, is the means for accomplishing this break-up.

The two figures falling from the tower represent Hod and Netzach, intellect and desire. When their interaction, taking place through the path of Peh, is directed toward spiritual unfoldment, any ideas or desires that block that unfoldment are exposed. The Mars capacity to change things comes into play.

This force can become a powerful influence in your nature if you will simply realize that it is always available to you and that, because its source is Cosmic, it is inexhaustible. Directed toward your life of thought it can help rid you of complexes of beliefs and prejudices that are still influencing you adversely. This, in turn, reacts upon your feeling nature so that it too becomes more constructive and at the same time more intense.

As the debilitating forms begin to break up, the forces from the higher sephiroth are able to flow freely into your personality nature. It is not just your personal unfoldment that is benefited by spiritual work, however. The ideas and feelings you develop help to increase the shapes and forms on the inner planes that can awaken others to spiritual interests.

The lonely peak on which the tower is built indicates the way we confine and isolate ourselves through faulty beliefs. This isolated concept of human nature is something that humanity in general needs to rid itself of. When the causative Spirit is entirely ignored or denied, much discomfort and pain are inevitable. Not only is this true during incarnate existence, it affects the after-death state as well.

Those who enter that state without having developed any concepts or feelings devoted to spiritual matters find existence between death and rebirth very lonely and desolate. The capacity for interaction on the astral plane comes into being through your having entertained thoughts and feelings about spiritual matters during incarnate existence. This alone develops the affinities and linkages that are required for communication when there are no longer any outer sense organs. Without such development one would lack certain inner forms and structures that make communication with other human entities possible in the after-death state.

For this reason souls who have a paucity of spiritual concepts experience an overwhelming loneliness for some time during the period between death and rebirth. They experience this until the soul realizes its mistaken concepts and narrow views of existence.

The transformations brought about by the active will reciprocating between Netzach and Hod are shown by the symbols in Key 16. The ten Yods in the form of the Tree of Life refer to forces that are both Microcosmic and Macrocosmic. Made up of flames this Tree represents the activities, Beings and forces that are designated as the seven planets (Binah through Yesod); the forces of Earth (Malkuth); the powers of the constellations (Chokmah) and the initiating forces (Kether) expressed by the title, The Beginning of the Whirlings. Their fiery forms represent the Mars will force as the universal link through which the attributes of the great world are transmitted to humanity.

The twelve flames correspond to the twelve distinct character types attributed to the signs of the Zodiac. These, in various combinations, make each of us unique. They are the cosmic influences from the constellations. As your vision extends inward you perceive these constellations as categories of intelligent beings—the Hierarchies—who let their forces stream through humanity as definite qualities and attributes. These have a part in maintaining our astral and physical vehicles of expression.

The lightning flash is an emblem of the shock and bewilderment that overcomes us when we first catch a glimpse of the real nature of personality. You perceive that what you have always considered to be part of you has a totally impersonal source. Isolated personality is revealed as utter delusion.

The clothed figures falling from the tower portray our former ideas of ourselves, of the activities of thought and feeling that we identified with. These are the basis of the false concepts we have built up about our nature. What we considered to be the foundation of our individuality is revealed by the lightning flash as non-existent. The whole structure of your former concept of personality is utterly shattered. This is a difficult experience but it is one that is essential if you are to enter the higher worlds and grasp their real import.

While we are incarnate beings the veils of outer seeming are necessary to give us the focus required for evolution. Although the flash of true perception does not last it does make a lasting impression. From that moment on you have a different concept of thinking, feeling and willing. It is an experience that prepares you to relinquish the little self so that you can unite consciously with the Real Self. This perception becomes a reality for you when the level of personal consciousness, attributed to the path of Peh, is sufficiently illumined by the influx of energies originating in the Egoic Triad.

As with all Tarot emblems the symbols in Key 16 indicate something else besides the true nature of man, the microcosm. They also portray the result of entering the Great World. One aspect of the initiatory process has for its goal the true perception of the Vast World.

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Insight into the spiritual realities behind the Cosmos is truly a disrupting and shocking perception. The Vast World, in its spiritual reality, is so awe-inspiring and stupendous that it would fill you with extreme bewilderment and boundless fear if you entered into it without proper preparation. The concepts and ideas we develop in relation to incarnate existence would be utterly incapable of grasping what you would perceive.

For this reason we are all protected from having this perception until, through the practices that prepare for initiation, we have sufficient knowledge of the inner worlds and have built up a super-abundance of courage and fortitude.

It takes such a super-abundance of courage and stamina to withstand this experience. You will still have to face the bewildering phenomena; but when you have developed genuine courage, through a concentration of Mars energy, you will be able to hold back the fear that wants to rise up and consume you. When old ideas are shattered there is always shock and bewilderment, but if these are met with the qualities that can be developed in the path of Peh, you will be prepared for it. Note that it is the Sun of the Real Self from which the lightning flash issues. It comes from the Higher Being within, who is one with Tiphareth and, on a yet higher level, one with Kether the Crown.

The preparation for the flash of insight into the Vast Universe is developed gradually. You need to experience repeated lesser flashes in order to overthrow beliefs that revolve around our false sense of separation. For some time this scene continues as an inner conflict between the spiritual truths you have grasped and want to put into practice and the residue of selfish, limiting thoughts and feeling that work against this goal.

These inner conflicts often reveal themselves in our life as difficult circumstances which, however, help us to resolve them. Often sickness, business and money problems or difficulties with relationships are of this nature. The Mars energy, working in this path, gradually forces you to let go because you see that this residue from the past is the cause of much of your pain and conflict. The inner war, like the lightning flash, takes courage to get through, but the reward is great. Energy follows attention. As more and more of your attention is given to thoughts received in meditation and study, the old thoughts and negative feelings begin to fall apart.

Mars is exalted in Capricorn. It is Mars that breaks the chains of the limited view that is based on outer appearances only. Nevertheless our incarnation in physical existence is what enables us to focus and intensify self-consciousness and to develop our mental capacities. We discussed this in the lessons on the Path of Ayin. When our mental activities become keen and controlled they interact with the feeling nature, previously illumined through our work in the Path of Nun.

These two further develop and enhance each other as they interact through the path of Peh. Intelligence enhances the artistic and love capacities of Netzach. Desire is lifted upwards towards higher and higher goals. Because this path is reciprocal, both Netzach and Hod benefit from each other's developments. What in Eastern philosophy is called Kama-Manas,

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the desire-mind, becomes an adequate vehicle for receiving the qualities that originate on the level of Higher Mind.

TECHNIQUE:

For this lesson repeat the visualizations outlined in Lesson 50.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fifty-two

(from the transcripts of class lectures by Ann Davies)

As Mars, Key 16 and the path of Peh depict the reproductive energy in action. This connection is shown in the Magical Language by the like numeration (80) of the letter **ם** and **תת**, Yesod, the sephirah attributed to the reproductive organs of the Grand Man. The scene in Key 16, one of apparent destruction and chaos, reminds us of the emotional upheavals and painful problems that relationships between the sexes so often bring. The destructive nature of Key 16 also refers to the truth that in any area of creativity, new forms necessitate the destruction of old ones.

The force that brings change—the new for the old—is an essential aspect of existence. Mars rules in Scorpio, Key 13, the astrological sign representing reproduction and also the concept of change. It is the Mars energy that provides manifest existence with a continuously changing series of forms. There could be no evolutionary progress if all things remained forever the same.

One of the main problems of present humanity is a fear of and resistance to change. We need to grasp, perhaps first with the intellect, the impermanence of all forms and to view their transient existence as necessary portions of the Creative Process. From this mental grasp, our feeling nature will gradually become involved.

Accepting change emotionally is of great importance for ordinary happiness as well as for spiritual unfoldment. If, for instance, youthful attractiveness is considered the key to all happiness, then when it passes its peak, the person feels desolate and unattractive. Self worth is destroyed and unnecessary pain is the result.

Such sorrows are caused by dependence on transitory forms of the personality. If we think of youth, money, position, popularity as the basis of a worthwhile life then we rob ourselves of happiness when such things change. We build unnecessary towers that restrict our joy of living.

We must, then, learn to welcome change; to see the beauty in any age, the worth for the Spirit in any life circumstance whether it is comfortable or uncomfortable. Age can be a period of great value and joy if we do not cling to the idea that youth is supreme. Adequate money for moderate living should make us feel sufficiently secure. When this is the attitude, even through changing circumstances, serious lack will seldom be felt. In the same way, prominence in a profession or the business world must be seen as subject to change. If we consider these as all-important we open ourselves to painful disappointment.

The scene in Key 16 depicts the results of such dependence on outer forms. The tower that imprisons is composed of beliefs and values that resist change. When we learn to seek the essential qualities that every type of experience has for the Eternal, we gradually learn to release the force that was being held by it so that the old experience can become the foundation for a new and more perfect one.

The fashioning of constructive concepts and ideas in regard to the reproductive energy is also essential for every spiritual aspirant. The sexual urge has its ultimate source in the highest sphere of the Tree. It is the will-energy which is said to be "diffused throughout infinity". Blavatsky calls it Fohat. Eliphas Levi calls it the Great Magical Agent. It is said by Qabalists to emanate from the Divine Breath which is Kether, sphere of Primal Will and Root of the powers of Air.

We know that this force expresses on the Vital Soul level as the will to survive, as well as the sexual urge. On this level it is the basis of rage, of anger and of fear in all its many and varied forms. The raising of this force from its Vital Soul level of expression is the work of the higher soul in man. As it ascends, its creative power becomes active in the path of Peh. Here it reciprocates between Netzach and Hod, developing creative intelligence and the appreciation for beauty and art that are the very foundations of civilization.

Of all the forces at work in human nature this one has the highest potential. But just because of this and because of its intense appeal and importance to evolution, the misuse of this force results in the deepest, most serious human problems. Misuse extends even beyond actions and emotions. Thoughts and speech which belittle or besmirch sexual expression are damaging also.

Key 16 is assigned to the mouth as the organ of speech. From our mouths creative ideas issue forth. Great beauty and love are expressed through our speech. But from the mouth also can come foul expressions that degrade sexual functions and expressions. This is one aspect of the misery and conflict depicted in Key 16.

The combined Yods in Key 16—twelve on one side and ten on the other—add to 22, which is the number of letters in the Hebrew alphabet. These are the tools of thought and speech. All are developed from Yod, the letter of the creative Father principle. Each of these letters, with its many attributions, partake of the secret fire, of the Mars reproductive energy. All the infinite expressions of linkage and union which we find throughout the universe are manifestations of this dynamic force.

The tower in Key 16 is made up of misuse of words and erroneous beliefs, particularly about the reproductive energy. These bring about the painful experiences we have to live through until we finally realize that we ourselves have created the chaos. There are many forms of erroneous belief and subsequent misuse. Those who consider sex as low and primitive add to the distorted astral forms wrongfully related to this energy. Branding it as sinful and evil is just as imprisoning as is promiscuous, indiscriminate expression. All these build up the false tower that imprisons those who build it.

The lightning flash in Key 16 indicates the sudden flash of insight that changes the direction of our thoughts and feelings in relation to sex. These must change from the ordinary before the use of this energy for occult unfoldment should even be considered. The flash of insight begins a constructive process that changes the entire direction of thought toward deep reverence for this creative energy of God.

As we have stressed in all our courses (particularly Qabalistic Doc-

trines on Sexual Polarity) the way we think and feel about this force is of the greatest importance. We must become filled with the ethical and moral responses that are linked with the 27th Path. Yet we must not fall into the error of judging the way other people express this energy as necessarily wrong. So long as there is commitment and some feeling of love, there is no real error. All expressions are part of a process that leads to more and more constructive usage. The problems and pains that come as the result of misuse are the real teachers of the soul.

We need not condemn any expression of this creative energy in others, yet for ourselves we must always utilize it in the most reverential manner of which we are capable. What may be a constructive learning process for those who have not yet received the higher truths, could be definite error for a genuine spiritual aspirant.

The use of this energy for spiritual development is not advisable while its control remains difficult or burdensome to you. The desire for higher vision must make self-control something that is not irksome. It must come to where your desire for initiation is so intense that any seeming sacrifice of transient pleasures or comforts is quite overpowered.

The conservation of the sex force through abstinence does not work in that way unless sufficient purification has taken place in the spheres of Hod and Netzach. Otherwise, simply repressing it is likely to take perverted routes that can be far more damaging to the psyche than any natural expression, no matter how excessive.

There are also those with some knowledge who misuse this energy in another way. Tyrants, who desire to dominate and manipulate others, have sensed the power of this force when it is conserved. They practice abstinence for an entirely despicable reason. Thus we come to realize that it is not abstinence in itself that prepares anyone for initiation. It is the ability to perceive the holiness of this force and to think and feel about it in a deeply reverential way.

But this does not mean that the reproductive energy cannot be conserved. When sufficient development has taken place between Netzach and Hod so that both emotional stability and controlled thought are present, then conservation can be practiced with constructive results. Through right knowledge this energy is transformed into the courage, stamina, fortitude and willpower that are needed to withstand the impacts of genuine initiation into the higher worlds.

As you should realize from earlier courses (again, namely, Qabalistic Doctrines on Sexual Polarity) the control of the sex drive does not mean continual abstinence or necessarily abstinence at all. The initiatory process we have been discussing throughout these lessons does require an excess of energy in order to build up the strength required. However, from the above mentioned course, you know that there are means of conserving this energy while still expressing sexual love. Much depends upon your circumstances. Responsibility to a mate cannot be set aside lightly. You cannot make any real progress if your mate is made to feel rejected or unloved.

If all this is taken into consideration there can be periods devoted

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to some form of continence to conserve energy. Then this dynamic and creative energy can be directed toward the intensifying of strength and the awakening of clairvoyance.

However, simple conservation and the right feeling toward the re-productive energy are all that is needed for most of the developments that lead ultimately to this goal. The same energy is utilized in fashioning the inner forms we develop with visualization. These shape themselves on the level of feeling and thought and gradually create an inner atmosphere that nourishes the inner organs of perception and prepares for initiation.

In a sense you are perceiving in a higher world through these visualizations because they are fashioned from the astral substance. We use symbols that intensify feelings and strengthen the will to the place where, eventually, the flash of lightning breaks through the tower of outer appearances and you see into another world.

TECHNIQUE:

Begin by visualizing yourself as one with the Tree and then focus your attention on the three Supernals. Intone their names — Eheyeh Yod Heh Vav Heh Elohim and then give this meditation:

"From Thy sphere, Oh Supernal Ones,
The creative force flows down.
In all the forms it takes on Earth
Thou art an inner Presence."

Focus attention next on the Egoic Triad. Intone the Divine Names — Al Elohim Gebur Yeheshuah and then give this meditation:

"From the Triad of the heart,
The blessed Light pours forth
Filling me with the qualities
That unfold my Higher Self."

Give your attention to the path of Peh as the link between the spheres of Netzach and Hod. First intone the Divine Names of the two Sephiroth — Yod Heh Vav Heh Tzabaoth and Elohim Tzabaoth. Now intone Peh on the note C and give this meditation:

"In Thy interacting sphere
The creative powers hold forth
Giving their strength to my mind and heart
And preparing me for a transformed life."

Return in your visualization to Tiphareth. Intone Yeheshuah and then pour out blessing and love to all the directions of space.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fifty-three

(from the transcripts of class lectures by Ann Davies)

Key 17, The Star, will be our Tarot symbol for the next three lessons. To it is assigned the Hebrew letter Tzaddi, meaning fishhook, and the 28th path of the Natural Intelligence through which the influence of Netzach descends into Yesod. Our work in the 28th path will be concerned with bringing this influence into Yesod as fully and in as constructive a way as possible.

Considerable transformation has already been accomplished in Netzach. Our work in the path of Nun, for instance, opened Netzach to the influence of Tiphareth. Through similar work in the path of Peh, the sephirah Hod has exerted its reciprocal influence on Netzach. Now through the activities of the 28th path, these influences, which originate in the sephiroth above Tiphareth, are to become yet more deeply imbedded in our nature by taking them into Yesod, sphere of the automatic consciousness.

Through these endeavors we want the influences of the higher sephiroth to become inherent capacities; to become so much a part of our nature that we act after them without further conscious thought or effort. This degree of transformation must affect the etheric body, which, because it is a deeper level of human consciousness, takes longer and requires more patience and persistence to alter than does the thought-desire level of Netzach-Hod.

We should be able to see that thoughts and desires, being more conscious and therefore more accessible, are easier to change than the deep-rooted characteristics of temperament associated with the etheric body and the automatic consciousness. These latter certainly do respond to transmutational efforts, but they require persistent reiteration over relatively long periods of time.

Note that the violet attributed to the path of Tzaddi is the same color as the path of Kaph. These two violet paths bring the benevolent qualities of Chesed into the violet Yesod by way of the desire nature in Netzach. There is, as has often been indicated in our courses, a special relationship between Chesed and Yesod. Both are related to memory and they share certain color interchanges. Chesed is blue, the color of the Moon which has its sphere in Yesod. Yesod is violet, the color of Jupiter which has its sphere in Chesed.

To bring the higher, more expansive expressions of love, those influenced by Chesed, into expression in Yesod is what our work in the path of Tzaddi is particularly directed toward. The symbolism and attributes given to Key 17 indicate this, as we shall see. Through the 28th path we want to bring the more universal, the less personally biased, expressions of love into fuller, more innate and spontaneous expression.

In Key 17 the seven small stars portray the interior centers which have their outer expression as the seven basic planets. As you know, it is when these centers have been vivified and made active that the inner worlds become perceptible. Unless the universal quality of love is a part of this activation, delusion can be the result. These inner planets, centered in the etheric body, must be permeated with an influx of the selfless, humanitarian

qualities that flow in from Chesed through the paths of Kaph and Tzaddi. Yesod is itself aligned with the astral world, made up of forms and forces which can cause endless delusion if the interior stars are activated in an imperfect way. It is the influx from Chesed, made substantial in the path of Tzaddi, that prepares us to perceive and comprehend the inner worlds in their unblemished reality.

The activation of these centers is very much related to Key 17 and the function of meditation assigned to it. The nude and beautiful woman is an emblem of the unveiled truth that we receive through successful meditation. If meditation is to reveal truth of the highest order it must be entered with the selfless qualities that descend from Chesed. We will receive truth in direct ratio to how successfully we can get out of the way as a personality.

When we enter meditation, sincerely yearning for wisdom that will make us more valuable to human evolution, we are entering in the way that can bring us unveiled truth. Every personal preference, desire, opinion, that we allow to adulterate meditation places a veil over that truth. This is just as true for the revelations we receive in the early stage of unfoldment as it is for those we receive after the interior centers have been fully activated and we perceive directly into the inner worlds.

The veils that hide reality from us are, then, of our own making. It is the qualities we have been discussing, patiently cultivated, that make meditation an ever more perfect source of truth. These qualities not only relate to the influence of Chesed but are expressive of Aquarius, the sign attributed to Key 17 and the 28th path.

Aquarius, as the sign of the New Age, indicates a concern for all of humanity. As a personality type, Aquarians are said to have keen mental comprehension and a capacity for unbiased, non-critical judgments. These are attributes that enable them to consider humanity in a broad and constructively impersonal way. They are able to envision goals and aspire to accomplishments that concern all of us as human beings apart from how we are affected as individuals.

These are most important qualities for completing work in the path of Tzaddi. Those whose ideals and aspirations are still bound up with what provides advantage to themselves personally have not yet unfolded this quality in all its excellence and beauty. It is very much needed if meditation is going to bring into our sphere of influence the forces that will open the inner centers in the right way.

The cultivation of the Aquarian viewpoint, combined with persistent and regular meditation, act on the inner centers in such a way that they are brought into full harmony with universal realities. What is then experienced is not distorted by anything we bring with us from the personal level of consciousness. Thus it is that the qualities that are more or less inherent in the Aquarian type must be acquired by spiritual aspirants, only of course, many times more intensely and to a far greater degree of perfection.

There are other requirements, as well for successful meditation. Aquarius is ruled by Saturn and Uranus, Keys 21 and 0. Key 21 refers to the capacity to limit, to discipline the field of attention, while Key 0 indicates the quality of zeal and enthusiasm that gives the needed intensity to meditational practices.

The large star in Key 17 that is surrounded by the seven smaller stars of the interior centers indicates the level of continuous universal meditation. It is the level that concerns you as an eternal, evolving being. Although you may perceive its personal application you must be able to receive it as superpersonal truth through the selfless approach related to Chesed and the most constructive of Aquarian qualities.

All the stars have eight primary rays to suggest the octave and the way in which the smaller stars are set into their pulsating, whirling motion in unison with the great star. Symbolically, this is another indication of the need to set aside all that we are as a personality during meditation so that the cosmic forces can align with that in us that is cosmic and eternal.

We do have to set aside personal goals during meditation if the highest truth and genuine initiation are what we aspire toward. This does not mean, however, that you cannot have personal, outer goals and still be a genuine aspirant. Certainly you can have them. Indeed, neglect of outer responsibilities inhibits spiritual growth. But at the advanced stage of development you have attained—at least symbolically—whatever occult knowledge you receive should not be directed toward fulfilling outer, personal needs. Whatever outer knowledge you have attained can be justifiably used to promote a pleasant, comfortable and successful personal life—but not occult knowledge!

It is in Yesod that this knowledge and the accompanying powers are laid hold of. The selfless qualities we have been discussing need to be deeply imbedded in the etheric level of consciousness before you receive knowledge of the forces behind outer nature.

The woman in Key 17 also represents Isis, the goddess of nature who reveals the truth behind the phenomena of the physical plane. Through meditation the spiritual realities of nature begin to reveal themselves to you. You become capable of experiencing the living beings who indwell the elements and forms of earth.

The woman of Key 17 is also Venus, whose sphere is Netzach, from which the path of Tzaddi descends. She is Venus, cleared of all concealments and lesser desires. She is Venus in her relationship to Binah, the Supernal Mother, where Neshamah, the Divine Soul, dwells as the highest divinity within every human being. From this high source the most sublime and sacred intuitions descend.

Notice that the woman in Key 17 is actively engaged in something. She pours water from two pitchers whose color relates them to Hod and the activities of mind. On them is a design that suggests the ellipse of the Akasha Tattva. It, in turn, is related to Saturn and the stabilizing of the astral fluid. Meditation, when it is successful, shapes the astral fluid into temporary forms that reveal spiritual truths. Our focused and stable questioning thoughts, taken into meditation, attract this substance into answering shapes. The flow from the pitcher in the left hand directs the thought substance inwardly in such a way that the five outer senses are sealed off temporarily.

These revelations of truth become a continuous stream of illumination for you when the interior stars, shown above the woman, have been brought into harmony with the great star. This, as we have seen, results from the cultivation of selfless, universal love to the degree that it becomes a part of

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the etheric body and expresses through you as an inherent, ingrained capacity.

TECHNIQUE:

Visualize yourself as one with the entire Tree and then focus your attention on the Supernal Triad. Intone Eheheh Yod Heh Vav Heh Elohim and give this meditation:

"Like a Great Star in the heavens
Thou lightest the Pathway of Return.
I have only to turn toward Thee
To see the vision of reality
That always reveals Truth. "

Focus attention now on the sphere of Netzach. Visualize yourself as centered within a sphere of vibrant green light. Intone Yod Heh Vav Heh Tzabaoth on the note F# and give this meditation:

"In Thy sphere, Oh Divine Ones,
The Multitude of desires
That once flooded my soul
Have changed into that One Desire
That alone can reach the goal. "

Visualize yourself now as entering into the violet path of Tzaddi. See yourself as centered within an aura of vibrating violet light. Now give your attention to the imagery of Key 17. See yourself as the beautiful woman gathering water from the pool and pouring it from the two vases. Visualize the stars shining above you and giving their light to the whole scene below. When you have completed this picture, intone Tzaddi on the note A# and give this meditation:

"Within me I feel the matchless love
That fills my heart with joy.
It enters whenever I stand aside,
And let the Divine Soul
Reveal Her Beauty through my being. "

Visualize yourself as entering now into the sphere of Yesod where you are centered within a sphere of vibrating violet light. Intone Shaddai El Chai on the note A# and then give this meditation:

"Oh Thou, Vital Strength of Life!
Thou hast revealed a world to me
That is hidden from outer view.
May I prove worthy
Of the gracious gift,
Thou hast bestowed on me. "

Visualize yourself now as centered within the yellow sphere of Tiphareth. Intone Yeheshuah and then pour out your love and blessings to all the directions of space. ##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fifty-four

(from the transcripts of class lectures by Ann Davies)

Key 17 is representative of a special aspect of the knowledge pertaining to existence after death. All of us pass through certain experiences in that existence which the stars in Key 17 indicate in a way that correlates them with the several grades of Initiation. In earlier lessons you were given one arrangement for the stars wherein the two small top stars were attributed to Mars and Venus, the middle ones to Sun and Moon and the lower stars to Saturn and Jupiter. Mercury was represented by the small star beneath the large one. The relationships expressed by this arrangement show one aspect of the interactivity that takes place between the planets and the interior centers.

In this lesson, however, we will base our interpretations on a different arrangement shown by the spheres of activity assigned to the planets on the Tree of Life. We start with Earth, attributed to Malkuth and from there we ascend to the sphere of the Moon in Yesod, Mercury in Hod, Venus in Netzach and the Sun in Tiphareth. From the Sun we ascend to the sphere of Mars in Geburah, Jupiter in Chesed and Saturn in Binah. These are represented by the seven small stars in Key 17. From Saturn we ascend to the sphere of the constellations or fixed stars in Chokmah which is depicted by the large central star.

This arrangement depicts the spheres through which we travel between death and a new birth. Since these spheres also depict the grades we ascend during initiation, the relationship that exists between initiatory revelations and afterdeath experiences can, in this way, be further elucidated. Indeed, it is from the advanced human beings of the Inner School—those who are genuine initiates, adepts and masters—that we have been given this knowledge of the planetary spheres experienced between death and rebirth.

It is knowledge that is linked with Aquarius in a very special way. Aquarius is the sign of Man. In the fullest sense of that term, man is a supersensible and eternal being. It is only when we have perceived Man in a full cycle of his existence, which includes the cycle from death to rebirth, that we can really know ourselves. The knowledge of these spheres is the fruit of the highest clairvoyance received through perfection in the art of meditation, the art that is particularly associated with Key 17.

The first sphere we enter after death is that of the Moon in Yesod, attributed to the astral plane. As a Grade of initiation Yesod is assigned to Theoricus, Lord or Master of Knowledge. Among other entities the Moon is the sphere of spiritual beings who are linked with primeval knowledge. They are spoken of often in the ancient Indian teachings as the superhuman teachers who entered the Earth sphere in order to teach man. In Qabalistic doctrines they are referred to as the Angels who came down to Earth to teach the Qabalah to Adam at the beginning of human evolution.

Thus knowledge of an ancient and deep nature is related to Yesod and the sphere of the Moon. Also related to the Moon sphere are those forces in man that are subhuman—the Vital Soul forces. Included with these is the residue of human error and evil deeds that have left their forms in the astral

substance. The wisdom-filled Beings connected with the Moon are dedicated to transforming this residue back into constructive evolutionary powers.

Thus is the Moon related both to the dark forces you have heard about in occult lore and to knowledge of a hidden nature that we receive through study and practice. It should be expected that the experiences passed through by the discarnate soul in this sphere correlate with the forces and beings connected with it. Thus, after the vestiges of sensual attachment to earth have been purged—which we have taken up in other lessons—a period is entered in which we perceive our self and others in forms that reveal soul qualities. These forms reveal beautiful soul qualities and also those that are not beautiful; that reveal whatever amount of selfishness, pride, jealousy, etc. have remained with us.

In this phase of existence after death we are able to experience other human beings who were linked with us during incarnate life, but only those who are of the same general level of soul beauty or ugliness. Likeness of soul is what enables us to experience others during this period. You are not aware of those who are too different from you morally and spiritually. Nothing of course can be hidden. From these forms, related to yourself and to others, you see what still needs transforming in your soul nature.

Another phase of activity in the Moon sphere enables you to experience and recall everything that happened between you and those close to you in life. Here the link is closeness. It is what gives you the power to perceive. You do not perceive souls you had no connection with during life.

Before continuing, be sure you realize that what we are relating in this lesson can only be a small representative portion of what takes place in various spheres. Likewise, the experiences are those which most human beings pass through. There are always variations. We are giving you a perception from the vantage point of planetary activities, but you should realize that by taking other vantage points other facets of the same basic knowledge would come to light. Indeed, to really comprehend any phase of inner world knowledge we need to approach it from as many different angles as possible.

The order of beings connected with the Moon are those under the rulership of Shaddai El Chai. As we pass through this sphere we assimilate forces that are akin to will. It is a type of will that is also perception. In the inner worlds you must will in order to perceive. It is not a passive activity. Furthermore, you must become like what you want to perceive; that is, you must synchronize your consciousness with it.

The next sphere entered after the Moon is that of Mercury related to Hod and to the Grade of Practicus. The order of beings who are active in this sphere are under the rulership of Elohim Tzabaoth. These include the archangels and angelic order also attributed to this sphere.

By the time you enter the sphere of Mercury you have completed your adjustment of hindering soul qualities. You have left them behind. Here the experiences have to do with a growing understanding, in universal terms, of what you remembered and beheld in the sphere of the Moon. Here again there is a relationship to the initiatory grade which in this case is that of Practicus. As a Practicus, understanding is developed concerning the various occult powers and faculties you learned about in the Grade of Theoricus.

A Practicus develops sufficient understanding of occult theory so it can be used and practiced.

In this sphere of Mercury the capacity to understand depends upon how much attention was given during life to things beyond the material. It is the spiritual concepts and ideas we have developed that gives us the capacity to understand in this sphere. Thus, those who have been very materialistically focused, those who have rejected all thoughts and concepts about supersensible realities are not able to understand the activities of the beings, events and revelations that take place in this sphere.

The next sphere entered is that of Venus in Netzach attributed to the Grade of Philosophus. The order of beings active in this sphere are under the rulership of Yod Heh Vav Heh Tzabaoth. There is, as you know, a linkage between the spheres of Mercury and Venus in that both are situated on the lower mental plane. Hierarchical beings, experienced in this sphere are similar to those in Mercury but of a somewhat higher order. Venus is the goddess of love. For the discarnate being love unfolds into a universal quality in this sphere. Universal love pours in upon you! This occurs if on earth the soul has acquired the capacity to love. For those who have not, the Venus experience will seem strange and foreign. It will appear to give off the quality of wrath.

All that is experienced in any of these spheres that, from our point of view seems quite unfortunate, should not be thought of as punishment. The concept of punishment is meaningless when the soul wills to have such experiences in order to clear away whatever hinders its further evolution.

After the experiences and energies related to Venus have been assimilated the soul ascends to the sphere of the Sun in Tiphareth. It is related to the Grade of Lesser Adept and to the Christ Being, expressed by the Divine Name Yeheshuah. We should find a similarity between the experiences that the discarnate soul has in this sphere and those of an adept. It must be realized, however, that in the case of the adept, who experiences this sphere while still incarnate because of consciously accelerated unfoldment, his capacity to grasp is very much greater.

The Sun is the sphere where the Higher Self dwells. Through that Self we can experience Christ and other Divine Beings of the Hierarchies. How much any soul is able to experience corresponds to the degree to which the higher feelings of love, compassion and selflessness—the Christ Qualities—have been unfolded during incarnate life. Here also you come into rapport with those advanced human beings whose spiritual teachings you absorbed during earthlife. Thus are you united with the adepts and masters of the Third or Inner Order.

Although up to the Sun your interactions as a discarnate being have been limited to other souls with whom you were linked during earthlife, in the Sun sphere a greater number of souls approach you. This is because all that is not of a more or less universal nature falls away from you in the Sun sphere. Here, vast numbers of human beings can be experienced. They represent something that can be called your spiritual family, which is really quite an extensive relationship. In particular, you have interactions with those whose destiny will be linked with yours in your next earthlife.

Up to the Sun and including it in some ways, your experiences have

been primarily related to your own soul and to the events and beings you knew as an individual. When the Sun sphere is entered, cosmic experiences begin.

From this vantage point you are able to perceive the stars in all their livingness. You see that star relationships are the interactivities of various categories of hierarchical beings. These activities are reflected in what has been called cosmic harmony or cosmic melody. These cosmic sounds hold the feeling qualities of supernal beings. Your capacity to perceive and interpret these melodies has a relationship to the degree to which you have unfolded the Higher Self qualities of which we have been speaking.

The next sphere to be entered is that of Mars in Geburah. The beings active here are under the rulership of Elohim Gebur. As a grade of adeptship it is that of Greater Adept. This sphere is related to the capacity to experience and assimilate the forces of volition on a cosmic level. You are able to receive these in ratio to the degree to which you succeeded on earth in relinquishing personal, selfish volitions in favor of activities that benefit humanity as a whole.

Mars is related to cosmic speech in a way that is similar to the Sun's relationship to cosmic melody. In this sphere melody becomes articulate ... it becomes speech. Here you are interwoven with beings who are concerned with creative speech. It is speech that gives birth; speech of which all outer forms of creativity are but an echo. Elohim Gebur, together with the angelic and archangelic beings attributed to Geburah, administer to the discarnate soul as it passes through this sphere. There are other groups related to Mars who are warlike and bring strife into the solar system. These represent some of the adverse influences you find attributed to the planet Mars.

The next sphere entered is Chesed, sphere of Jupiter, the planet of beneficence and comprehension. It is attributed to the Grade of Exempt Adept. Both Mars and Chesed are situated on the plane of Higher Mind so they have to do with the roots of thought and comprehension. The mental quality is particularly emphasized in the experiences of this sphere. Jupiter is related to the expansive, idealistic qualities of mind. Here these Jupiterian mental qualities are experienced in their cosmic significance.

In the Mars aspect of Higher Mind the soul is united with cosmic speech. Now, in the sphere of Jupiter it merges with cosmic thought and shares in cosmic mental activities. Both these spheres are related to high grades of adeptship when entered while still incarnate. Such adepts are able to comprehend mighty mysteries of the spiritual universe and of the eternal being of Man. In a similar but lesser manner the soul after death—if thought has been sufficiently developed during earthlife—is able to follow vast concepts related to world epochs and is able to grasp the meaning of some of the activities of the Higher Hierarchies of beings.

Saturn in Binah is the final planetary sphere that is entered. Its preserving, retaining qualities link it with cosmic memory. As a grade it is attributed to that of Master of the Temple. In going through this sphere the discarnate soul is able to behold the record of all that the solar system has passed through from its beginnings. The happenings on the globes or worlds that preceded our present earth are preserved in this sphere, as well as earlier periods of earth development.

It is the memory of the creative Elohim that we unite with in the Saturn

sphere. We live among beings of the Hierarchies and are able to participate in their memories.

Deeply enriched by all these planetary experiences, the discarnate soul passes out beyond the planets and enters into the sphere of activity of the fixed stars or constellations. These have their dwelling place in Chokmah to which the grade of Master of Wisdom is attributed. Merged with the heavenly constellations, the eternal part of our being receives forces that are pouring in from the infinitudes of the spiritual worlds. In this sphere something of the eternal beginnings related to Kether is also experienced. The sphere of Chokmah is represented in Key 17 by the large central star.

When these stellar experiences have been completed there begins a kind of return journey back through the planetary spheres. Saturn is re-entered first on the way back toward incarnation. This time the faculty of memory is given a turn toward earthlife. Something related to the Grade of Master of the Temple also takes place. The first spiritual archetypes of the new vehicle are worked upon and this then continues through the spheres that follow.

In Jupiter, participation in cosmic thought is now transformed into the faculty to conceive human thoughts which can be reflected in ordinary earth consciousness. The spiritual archetypes for various parts of the body continue to be formed in accordance with the forces of each of these spheres and the beings connected with them. This is done by each soul in company with beings of the Higher Hierarchies.

Mars is again entered. The spiritual germs for the new vehicle continue to form. Faculties are implanted that develop into articulate speech. The volitional forces are turned again toward earth.

Next, the sphere of the Sun is reentered and this is a most significant period. Up to this point consciousness has been mostly turned toward the cosmos. Now it turns toward individuality again. The memories and thoughts of the discarnate soul become more individually focused and definite ego awareness returns. The unfoldment of the spiritual heart is related to this sphere. It must be conceived as an organ that is much more than a pump. It is an organ of feeling and perception, as poets have always sensed. As the spiritual heart begins forming, feelings again turn toward earth. Through this archetypal heart you become linked once again with all that you have individually unfolded in the way of higher qualities and faculties.

Also upon reentrance into the Sun sphere, the soul begins involving itself in the lines of generation which will culminate with its parents. This linkage is made long before birth. Many centuries are usually covered in this connection with the line of generation.

From this point the feelings of individuality and separation continue to unfold in the spheres of Venus and Mercury. As we pass through these spheres the related beings help to arrange our destiny and to link us as closely as possible with a line of generation that will give us the outer experiences we need for continuing our evolution.

Finally Yesod, the sphere of the Moon, is again entered. You are back on the astral plane which you first entered at the close of your last life. In all the spheres up to this one your consciousness has been clearer, more

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awake and vivid than it is on earth. As a dream is to waking, so is waking consciousness to the clarity experienced while discarnate. When we were ascending from Moon to Saturn and on into the stellar regions our consciousness became clearer and clearer. As we return again toward incarnation, consciousness begins to dim, but it is still brighter than earth consciousness up to and including Mercury. But as we return to the sphere of the Moon, consciousness is dimmed way down until it is finally obliterated sometime before birth. It begins to emerge again after birth in the stages of development we see take place in the infant and child.

Thus do we repeatedly sojourn up into the starry heavens and back again to earth in our evolutionary development as divine, supersensible beings.

TECHNIQUE:

For this lesson repeat the techniques and meditations given to you in the last lesson.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fifty-five

(from the transcripts of class lectures by Ann Davies)

Key 17 is the Tarot symbol for meditation. When it is practiced for inner development, intensified forces become active that shape and vivify the Interior Stars. Initiation results from the gradual development of these Stars (or Centers, Planets, Chakras) to a certain stage of maturity. Up to that point we are in what can be called preparatory stages with initiation into the Higher Worlds as the primary goal. All stages that lead to this goal require meditation. In this lesson we will discuss a particular type of meditation that is specifically designed to activate the inner life and lead to genuine initiation.

To begin with we have no organs of perception in our subtle bodies. They must be developed by assimilating higher forces through definite meditational exercises. Before we take up the actual meditational procedure we will discuss certain symbols in Key 17 that will help us realize just what we are working toward.

The Hebrew name for Aquarius is יָלִי, deliy, meaning bucket, jar for drawing water. This is appropriate to Aquarius as the sign of the water-bearer. Human consciousness is the water-bearer. Our thoughts and desires shape the fluidic mental substance as a cup gives shape to water. The value of יָלִי is 44, which is also the value of אָגַח, agahm, pool; גֹּאֲלִי, goali, my redeemer (here redeemer means a blood relative or kin); דָּם, dam, blood, a key word in Alchemy; קָוָה, khool, to dance, pivot, sand; לָהֵט, lahat, flame, glitter, enchantment, magic.

The concept of man as a water-bearer also relates to our bloodstream. Altering the composition of its chemistry brings definite alterations in consciousness. It is in this sense that redemption is related to blood. Lahat, the glittering flame, indicates the radiance that enters into the blood through meditation and becomes the magical force through which we are liberated from perception limited to the physical senses.

The Hebrew name of the Intelligence of the 28th path is מִטְבָּח, mutebah, 127, Natural. 127 is also the value of מֶלֶךְ הַ כְּבוֹד, mehlek ha kawbode, the King of Glory, which can be translated as 'dominion over ponderability or weight'. It is a title associated with the divine name of Netsach, Yod Heh Vav Heh Tzabaoth. It is, therefore, related to qualities which were indicated in the last lesson as belonging to the sphere of Venus. In the Venusian sphere cosmic love is experienced. The relationship of this title to the Natural Intelligence is that the quality of love is essential in meditation for inner development.

The activities engaged in by the woman in Key 17 depict the meditative procedure at its most effective. She portrays your inner consciousness which becomes the active one in meditation. You turn toward an inner point, closing off all that enters through the outer senses. She represents Venus also because it is through a controlled and deliberate use of creative imagination that meditation becomes most effective. She is nude to indicate an essential to correct meditation. We must divest ourselves of all personal attributes. What we think, prefer, or consider important as a personality will act as a deterrent in meditation for inner development.

What the central figure in Key 17 does take with her, however, is represented by the two vases from which she dips water from the pool and lets it return. With the vases she shapes the astral fluid in accordance with the central thought of the meditation. It is shaped into a symbolic mental picture that becomes the focus for undeviating inner attention.

The vivid, inwardly fashioned image sets the pool of mental substance into wavelike concentric circles that spread throughout the inner world as an influence and as a magnet for drawing forces and knowledge toward you. The way the central figure is balanced between land and water is also significant.

In practicing meditation a sensible equilibrium must be maintained. Meditative practices should always be alternated with activities in which you give your full attention to receiving impressions from the outer world. You cannot unfold correctly if you allow yourself to become one-sided in any direction.

The eight points of the stars in Key 17 relate them to the wheel in Key 10, emblem of macrocosmic powers. Meditation is a practice which strives to unfold conscious awareness of these powers by opening the inner centers through which they can become known. It is through perceptions of our relationship to the cosmos that we come to know our beingness in its larger, vaster reality.

From knowledge given to us by the Inner School we learned in the last lesson of the spheres through which we all ascend between death and rebirth. The goal of meditation for inner development is to become cognizant of these spheres while still incarnate. Beginning with the preparatory stages we gradually unfold through stages of perceptiveness that can be compared to the four Qabalistic worlds.

These worlds indicate, in this relationship, stages of maturity in our capacity to perceive and grasp truth in the higher worlds. All of us can perceive the spheres of the planets and fixed stars in Assiah. Their physical forms are available to our physical senses. We see in them one aspect of the Tree of Life in Assiah.

It takes the development of the Interior Stars to perceive these spheres in their inner realities. There are three further development stages which bring the spheres of the planets and the beings linked with them into higher and more complete perception. Yetzirah represents the first level of cognition above the physical. It enables us to perceive the forces and movements, the colors and shapes that indicate the astral counterparts of physical forms and human emotions.

In relation to the soul after death, one who has developed only Yetziratic vision would be able to perceive only the activities related to purgation or purification, which we discussed in relation to Key 15. Purification, as we noted in those lessons, had various 'regions' which have a correspondence to the planetary spheres on the Yetziratic level.

Yetzirah is related to the suit of swords and to the element of air. This is the world of continuous movement and unstable forces. These are the reflections in astral substance of processes which in outer life express as human thoughts and emotions and as animal and human instincts and

feelings. These movements also reflect the activities of hierarchical beings, but cognition on the Yetziratic level alone is not able to comprehend much of what is perceived.

On this level you realize that various beings are the cause of the impressions you are receiving even though you are not yet able to comprehend them. An important observation that can be experienced on the Yetziratic level is the perception of growth and decay, birth and death in a new manner. You perceive in Yetzirah that these are transformations from one thing into another. There are movements and motions that show how a physical plant, as it dies out in the physical world, gradually transforms itself into a form that appears in the astral world. Birth and death lose their significance when this is experienced.

Nowhere in Yetzirah is there rest from the shifting movement and continuous change of form. In meditational practices you must persist in order to extend your perceptions into the Briatic level of cognition if you are going to be able to perceive beyond this ceaseless motion.

Briah is related to water, to thought and to a capacity for a deeper cognition into the meaning and activities of the planetary spheres. Briatic cognition gives a certain orientation and capacity to perceive the stabilizing realities behind the movements in Yetzirah. Without the Briatic cognition the Yetziratic would have as little meaning for you as the words of a language that you can see but know nothing about.

In Briah the interrelationships that take place between various categories of creative beings become perceptible. Also you are able to enter more fully into the experiences that the soul passes through between death and rebirth. You are able to understand the qualities of the planetary spheres, such as the cosmic love in Venus, cosmic thought in Jupiter, etc.

The cognition attributed to Briah brings comprehension that is appropriately exemplified by the suit of Cups. These indicate that the supersensible experiences you receive can be shaped by you into concepts that have meaning for the personal level of mind. Briah, therefore, relates to the level of cognition that is able to read the 'occult script' or 'akashic record'. Note that the symbols on the pitchers which the woman holds in Key 17 are symbols of the Akasha Tattva.

Although Briatic level cognition permits you to perceive many things there is a point where this cognition can go no further. It becomes evident to you that the real being of man proceeds from a still higher world. The highest level of cognition we can relate to is Atziluth, the archetypal world. Cognition from this level is truly sublime. Here you come into unity with the Beings represented by the Divine Names attributed to the Sephiroth in Atziluth. Because you are able to unite with the Divine Architects of everything that is perceptible in the worlds below, you experience every sphere and world in the fullness of its cosmic reality.

With this cognition goes the possibility of perceiving the discarnate human soul not only in its ascent through the planetary spheres but on into the stellar regions of Chokmah and the return journey toward a new incarnation. This capacity to follow the human soul from death to the following birth becomes possible only with Atziluthic level perception. It is only from this level that a true understanding of reincarnation and karma can be grasped.

These potentialities become possible through the practice of meditation for inner development. When such practices are combined with continued efforts to bring the Higher Self qualities into expression through your personality, then you are most assuredly on the right path.

The training for inner development consists in lifting your consciousness at times out of its everyday concerns. You want to create a potent inner atmosphere that surrounds you on the astral level. In this practice we will make use of the Venusian creative imagery in a definite and controlled manner. The thoughts we will shape in connection with the imagery have an awakening effect upon certain hidden faculties of the inner human being.

You are familiar with the visualizing of Tarot Keys through our Techniques. For this direct activation of the inner centers we will construct the image in a slightly different manner. One reason Tarot Keys are so valuable as symbols for meditation is that they cannot be found in the outer world of nature in the particular fashion in which they are put together. This has the effect of beginning a process that frees your consciousness from dependence on outer sense perceptions.

We will use Key 17 as our example, but any Tarot Key can be used. It is advisable to change symbols from time to time so that the impact is not lost through over-familiarity. We will also link the image with ideas that intensify your feeling nature. Through this combined visualization and intensification of feeling you are bringing forces into activity that develop your inner centers safely and surely.

Proceed in a manner as exemplified by the following example: See the beautiful woman as representing your inner consciousness. She is divested of all outer world thoughts and is focusing inwardly. See her dipping the astral fluid from the pool out of which all things are formed. She is taking it into her pitchers. The fluid is thus being shaped in accordance with thoughts and feelings that the pitchers represent. These are of a beautiful and loving nature. They are thoughts and feelings which hold solace and encouragement for all human beings. She shapes these lovely, compassionate thoughts and feelings and then she pours them back into the pool which opens out into the stream of collective human consciousness. The forms she gave to the fluid temporarily have tinged it with the light and love that they held. The fluid is tinged in such a way that it has a magnetic quality for those human beings who are seeking deeper truths about existence and ways to live a more meaningful life. They are able to receive these impressions and be helped by them in their spiritual aspirations.

As you create this picture allow your feelings to soar as you think of the beauty for humanity that has been created. Let your feelings exalt at the vision of the love and wisdom flowing outward in the concentric circles of the pool! Think of what inspiration it will be for other human beings. Let these thoughts and images fill your consciousness to the brim with intense feeling. You have now linked a deep feeling content to the Key 17 image you have fashioned.

The next step is to forget all the creative imagery through which you developed the visualization and to focus without wavering on the single image of Key 17. You are to retain the feeling along with the image as steadily and intensely as possible. Hold this as long as you can without letting extraneous thoughts or feelings interrupt you.

As you hold this image and feeling you are actually in the next world to that of Assiah. You are in very truth in Yetzirah even though at this stage you are not able to see anything but the image you created and the feelings you aroused. But these are of that world because they are not directly connected with anything you received through the physical senses. Through visualization you have achieved a measure of perception into a higher world.

If you persist in this practice you will be able to focus on the image and have the corresponding feelings arise without going through the buildup. However, it is a good idea to renew the feeling content every so often by re-constructing the entire 'play' before proceeding to the single image. Each time you practice it will take less time to come to a full visualization with the accompanying feelings. Remember also that you should change Tarot Keys from time to time and develop a content for each in a similar manner.

The objective of this practice is to begin liberating your consciousness from dependence on outer sense perceptions. Through it you arouse soul activities in which physical sense impressions have little or no part.

Visualizations of this type, held and combined with feeling content link you only to the first level of cognition, the Yetziratic. It is necessary to practice further in order to achieve cognition on the Briatic level. The imagery we have outlined so far still has links with the physical plane. This visual link must be extinguished by a further practice if Briatic cognition is to be achieved.

This further practice can be taken up as soon as you feel comfortable with the first practice. You do not have to have perfect Yetziratic perception before beginning Briatic development. Indeed, the link with Briah will help you to grasp the meanings of the forms and shapes perceived through Yetziratic cognition.

In this further practice you must allow the image of the Tarot Key to disappear entirely from your consciousness. You retain something of the feeling that accompanied it, but it is the mental activity you used to combine and hold the image that is now to become the focus of meditation. In order to understand this ask yourself something like the following questions: "What did I do inwardly in order to fashion this image of Key 17?" "What inner process did I perform?" Although the picture is blotted out, you endeavor to retain all that you did inwardly to bring it into existence. Therefore Briatic cognition requires meditation, not on an image, but on the inner activity that created the image.

Thus do you attain to consciousness of the creative level from which the forces originate that enable you to create mental pictures. This is a mighty achievement that will bring you rich rewards in spiritual perception but it is not the whole of it. There is yet a higher level of cognition related to Atziluth, the archetypal world. For this level of cognition you not only let the image go, but also the inner activity that developed it. You attempt to retain nothing in your consciousness that you have previously known, either outer or inner experiences. If this results in your sinking into unconsciousness then you must realize that you are not yet mature enough for Atziluthic level cognition. You should then continue the other practices with persistence and patience. Eventually, if you persist, when you discard all previous experiences of consciousness something will remain. You will know that it is

something you have never experienced before. This will indicate that you have entered into Atziluthic cognition and will be able to unite with the Divine level of everything that appears in the worlds below.

TECHNIQUE:

Since the body of this lesson contains a special practice we will not give a further one with this lesson.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fifty-six

(from the transcripts of class lectures by Ann Davies)

Key 18, The Moon, will be our Tarot symbol for the next three lessons. To it is assigned the letter Qoph and the 29th path of the Corporeal Intelligence which links Netzach to Malkuth. Zodiacally it is attributed to Pisces, the sign ruled by Jupiter-Neptune in which Venus is exalted. The function attributed to this key is sleep. To this function we will first direct our attention.

All during incarnate existence our conscious life in the waking state has alternated with periods of sleep in which we lost all awareness of outer activities. During sleep our bodies are revitalized and the forces we need for continuing conscious activities while awake are renewed. Sleep in this sense can be likened, on a small scale, to discarnate existence which replenishes the cosmic forces needed for the following incarnation. In this correlation the period when we are awake corresponds to a physical incarnation on earth.

Actually the Hebrew word for the Corporeal Intelligence, **QWDD**, **mugasham**, translates literally as Incarnating Intelligence. Discarnate existence prepares us for incarnation (as we discussed in the lessons on Key 17) as sleep prepares us each night for the next day of waking life.

Note that this Key is the one that portrays the accelerated Path of Return. It is through a conscious and inwardly enlightened usage of the forces that prepare us each night for daily outer existence that power is derived for accelerated development. It is also through an understanding of the corresponding incarnating process that the laws are grasped through which evolutionary developments can be brought about more rapidly. These forces, related as we have seen to Key 18, are the basis for treading the path in Key 18 which leads to the mountaintop of human mastery.

What we want to grasp clearly is the nature of these forces and laws. They are portrayed for us by the symbols in Key 18 and by its position as a path on the Tree of Life. By considering them in this light we should come closer to understanding just what it is that enables a human being to reach the goal of human incarnation ahead of the general norm.

Let's first return to sleep. Processes go on during sleep that renew and revitalize our bodies. More than this, during sleep what we have acquired in the way of ideas, insights, capacities is built into our inner vehicles. The astral nature transforms itself under the influence of daily existence. Again, it is similar to the process that takes place during the period between incarnations. After death everything we have experienced during an incarnation is sorted out. Whatever is attached to the outer world is purged and then the riches we have unfolded for the Spirit are transformed into aptitudes and capacities which we take with us into the next life on earth.

These spiritual unfoldments are never lost. They mount up, as it were. We build on them in each consecutive life on earth. Gradually, the transformations become extensive enough to make an impression on the inner spiritual structure of the physical body. Although the completion of this process—which fashions the Fifth Kingdom body—must take place during one

particular physical incarnation, the tendencies toward it are begun in earlier incarnations.

The path of Key 18 descends to Malkuth, the physical body. What is undertaken in this path initiates changes that eventually transform the inner patterns which underlie the formation of the physical body. This level of transformation comes after the successive stages of enlightenment have been unfolded which we discussed in the last lesson. Insight and intuitional receptivity correlating with Yetzirah, Briah and Atziluth must have been awakened to a certain extent. These capacities prepare the way for a grasp of the whole creative process that is able to bring the higher forces into actual embodiment in Malkuth.

The title of this Key, The Moon, indicates where we should seek the forces needed for accelerated unfoldment. The Moon refers to subconsciousness, the astral world and to our astral or psychic nature. It is that part of us that experiences likes and dislikes, pleasures and pains, emotions and feelings. These psychic activities are particularly affected by work in the path of Qoph. They are brought to an intensity of feeling and raised to a level of sublimity that is exemplified by the highest Piscean qualities and attributes.

Pisceans are said to be naturally psychically sensitive. This is akin to what on a higher arc is genuine seership. The Piscean quality that is most important to us is their capacity to care so consumingly, intensely and selflessly about what they believe in that they will devote all their energies to it. It is this intense caring, combined with all we have thus far unfolded, that begins to effect physical alterations.

The 29th path descends from Netzach, sphere of Venus—creative imagination and desire. Furthermore, Pisces is the sign in which Venus is exalted. Intense caring and creative imagination! These are indicated as being the essential inner forces whose enlightened usage will enable us to tread the accelerated path.

Up to this point in our work with the paths of the Tree we have effected alterations in the Hod-Netzach level of concrete mind and alterations also in Yesod. We have, thus, transformed to some extent three of the four personality sephiroth by bringing the higher forces that focus in Tiphareth into expression through them. Now these higher forces are to become influential in Malkuth.

In combination with the Piscean qualities, creative imagery becomes a thing of great power and effectiveness. The alterations in the physical body that transform it are gradually effected through visualizations based on a comprehension of the patterns underlying physical form. These can only be grasped as a consequence of Atziluthic receptivity to the consciousness of the Divine Beings who are the primeval architects of our physical bodies.

The basic patterns for these bodies of ours, with their wonderful and complex organization and function, were developed gradually over long periods by Hierarchical Beings far ahead of the human race in evolution. When you are able to unite with consciousness of this level it is possible to perceive the adjustments that must take place in human vehicles in order for evolution to proceed as it is destined to.

The exalted Beings who watch over the human race know that new

forces and interrelationships must enter into human evolution and that a certain portion of this can only be accomplished through incarnate beings who have developed ahead of the general evolution. Those who show aptitude are encouraged. No one is ever helped for individual reasons. The purpose is always to bring forces into manifestation that will benefit the whole human race.

The alterations that lead to human mastery are called the building of the Fifth Kingdom body. This name is applied because such a body can bring forces and capacities into expression now that will not become the property of general humanity until the next incarnation of the Earth, which is the Fifth.

As you have heard, the Earth upon which we dwell is the fourth incarnation in the cycle of seven through which evolution proceeds. There have been three preceding incarnations, each less concrete than Earth. As the Fourth it is unique and is at the nadir of the cycle that descends into density or material form and then reascends through three further cycles that have a correlation with the first three.

The self-conscious development of the Ego through outer experiences is the primary unfoldment unique to Earth. Before this present Earth there was an incarnation that is usually linked with the Moon because it was during that incarnation that the astral consciousness of humanity was developed. It is therefore related to the Moon as the symbol of the astral plane. In a certain sense it is also related to Yetzirah.

This gives us a clue. The 'Fifth Kingdom' incarnation of the Earth has a correlation, on a higher arc, with the third, the Astral or Moon incarnation that preceded our present Earth. The third and the fifth correlate with each other; the one on the descending, the other on the ascending arc. This means that there is also a correlation between the second and the sixth and the first and the seventh. Thus in the Qabalistic Four Worlds, that of Assiah is the only one that does not in reality represent two incarnations of the whole scheme of Earth.

The seven-fold system can be reconciled with the ten-fold scheme on the Tree of Life. Bear in mind, however, that this is a particular representation. The Tree of Life can be interpreted from many angles, each of which reveals wisdom from a different point of reference. In this reconciliation the Middle Pillar composed of Kether, Tiphareth, Yesod and Malkuth represents the four basic Cosmic forces indicated by the four Qabalistic Worlds. Kether, the highest, corresponds to the primary Atziluthic vibration which has two expressions. These are represented by Chokmah and Binah, the other two members of the Supernal Triad.

Chokmah and the whole Pillar of Mercy have been indicated in earlier lessons as representing the past while Binah and the Pillar of Severity refer to the future. Thus Chokmah represents the first incarnation of the Earth, the first outpouring from Kether at the beginning of this cycle of human evolution.

Tiphareth, in this relationship, represents the primary Briatic force which also has two expressions represented by Chesed and Geburah, the other two members of the Egoic Triad. Chesed, then, represents the second incarnation of Earth which expresses the Briatic potencies as they unfold in conjunction with those previously developed in Chokmah.

Yesod represents the third basic Cosmic energy, the Yetziratic. Netzach and Hod, the other two angles of the Personality Triad correspond then to its past and future expressions. Netzach represents the Astral or 'Moon' development of the Earth that preceded our present Earth.

Malkuth is alone at the nadir representing the present Earth, which is unique as the Fourth. It does not have a future development that correlates with it as do the higher three. Thus from Chokmah, surmounting the Pillar of Mercy, through Chesed and Netzach to Malkuth represents our Earth and its past incarnations. Hod, Geburah and Binah correspond to those which will follow. We will discuss Hod as related to the 'Fifth Kingdom' further in connection with Key 19.

Thus we see that two incarnations of the Earth preceded the 'Moon' or Yetziratic incarnation and that two will follow after the Fifth—also Yetziratic—in the scheme of the evolution of humanity to its final goal. Within each primal incarnation there are seven major cycles of development. We are in the fifth major cycle of Earth development. What was called the Atlantean evolution preceded ours as the fourth. We are also in the fifth sub-cycle which is usually referred to as the fifth race.

There are, then, two more minor and two more major cycles to unfold on Earth before it goes into what is called Pralaya or Obscuration. Pralaya correlates on a vast scale with our cycle between death and rebirth. Then the Fifth incarnation of the Earth proceeds. It is this to which the Fifth Kingdom Man refers.

When you see what is involved in becoming a Fifth Kingdom being you realize that accelerated evolution has for its purpose the unfoldment of forces and capacities which will not become the property of general humanity until many ages in the future. It is the insights, relationships and comprehension of the creative process that enable one to enter the Fifth Kingdom. Such a one introduces future forces into the human kingdom so that they can act as a leaven there.

This brings us to a further attribution to Key 18 and Pisces. As a stage of the Great Work it is attributed to Multiplication. It is the stage which is compared with the parable of the leaven in that through its activities a whole body is gradually tinged with what began as a very small part. In relation to an individual, Multiplication refers to the tinging of the Corporeal Intelligence, the body consciousness, with the forces received from the Sephiroth above. In relation to the accelerated evolutionary process, however, Multiplication refers to the tinging of the whole body of humanity with forces introduced by those who reach mastery ahead of time.

TECHNIQUE:

Begin by visualizing yourself as one with the Tree. First, give the focus of your attention to the three Supernal Sephiroth that surround your head and then give this meditation:

"In Wisdom and Love, Oh Divine Ones,
Thou hast founded the worlds within worlds.
With patience and care
Thou guidest their growth
Toward the glory of a humanity. . .
Creative, Divine and Consciously Free!"

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Give your attention now to Netzach, sphere of Venus. Visualize yourself as centered in an aura of vibrating green light. Intone the divine name Yod Heh Vav Heh Tzabaoth and then give this meditation:

"Through Thy ministrings, Oh Blessed Hosts,
My feelings and desires
Come into harmony
With the love that liberates and renews."

Visualize yourself now as descending into the path of Qoph. Here you are centered within a vibrating aura of red-violet light. Visualize yourself within Key 18. See yourself treading the path starting at the pool, passing the dog and wolf and proceeding over undulating terrain until you find yourself between the towers. Pause for a moment and then continue toward the mountain. When the visualization is complete, intone Qoph on the note B and give this meditation:

"I have found the pathway
That leads upward towards the Light.
Quite clear impressions have been left
By Those who passed before."

Visualize yourself now as entering into the sphere of Malkuth. See it as a sphere of four-colored light: citrine, russet, olive and black. Feel yourself well grounded and prepared to bring the higher sephiratic forces into manifestation for earth. Intone Adonai and give this meditation:

"Thou providest me, Oh Adonai
With a place for growth and strength.
Without Thee I could not know
The joy of individuality."

Visualize yourself centered now in the yellow globe of Tiphareth. Intone Yeheshuah and then pour out love and blessings to all the directions of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fifty-seven

(from the transcripts of class lectures by Ann Davies)

Key 18 shows the four kingdoms of nature in its symbolism. Closest to us in the design is a pool of water with stones at its edge. Both represent the mineral kingdom. Surrounding the pool is a ring of vegetation. From it a low form of animal life emerges; then further along the path higher animal forms are shown by a dog and a wolf. The path continues to towers which are obviously the handiwork of human beings. They indicate cultural development. That is, they represent examples of human intelligence and creativity directed toward the production of physical forms.

Beyond the towers the path continues to the top of the mountain which represents the fully unfolded Fifth Kingdom consciousness. However, from a more immediate vantage point the continuing path represents all human beings who seek truth that is not limited by the appearances of the physical universe. Whenever anyone realizes that the world and human nature encompass more than can be experienced through the physical senses, that one is beginning to develop beyond the limits of natural humanity.

In this sense all who go through the portal, formed by the towers in Key 18, are members of an advanced humanity that is developing new capacities which eventually will benefit the entire human race. Thus, from a broader standpoint than what we called the Fifth Kingdom Being in the last lesson, all who are engaged in spiritual unfoldment can be referred to as members of the fifth kingdom.

The 28th path of the Corporeal Intelligence, representing the path of accelerated development, culminates in Malkuth. Transformation of the physical body is the final mastery, as you have often heard. It is difficult to realize, at first, that the final transformations, which bring contact with the highest beings and forces in the universe, result from work on the physical body. This is because we think of our bodies as the lowest and outermost of our vehicles, as indeed they are in one sense. Yet, to grasp the spiritual realities active within the functioning of human physical bodies requires very profound insight. Only the most advanced unfoldment makes it possible for the Ego—our individual conscious knowing—to unite with the hidden spirit behind the functionings of physical bodies.

This becomes clearer if we relate the several vehicles of human expression to the kingdoms of nature in a particular way. Each of the kingdoms below man represents past stages of development and present qualities in Man. It is more correct to say that we evolved, not from the present mineral, plant and animal kingdoms, but rather through stages that have a correspondence to these kingdoms. By concerning ourselves with past stages of human development we can discern how a correlating but higher expression of what we discover is a key to accelerated evolution.

Our physical bodies have a relationship to the mineral kingdom in that they are composed of mineral substances and in their mineral part follow the same laws as are evident in all minerals. In eons past the laws that determine physical processes were first developed. Thus the physical body, with its intricate and marvelous processes, is, in its spiritual basis, the most ancient

of our vehicles. Its initial laws were set forth, spiritually, archetypally, in the first incarnation of the Earth. This most ancient and primeval development is what alchemists refer to as the Invisible Earth.

However, our physical bodies have no resemblance to forms in the mineral world because something higher determines form in living entities. Within the physical-mineral body, and permeating it entirely during incarnate existence, is what is called the vital or etheric body. We can correlate this portion of our bodily nature with the vegetable kingdom in that we share life-processes with the plant world. Unlike minerals, plants are able to grow and propagate their species by reproduction. They are thus emblems of the reproductive force as it exists throughout nature.

The etheric or vital body is that portion of living entities that holds the species form and duplicates it through propagation. A rosebush never produces anything but another rose; cat parents always produce cats; human beings propagate only human bodies. So it is this vital body, the reproductive force in all living beings, that determines the species-form. It holds the patterns that draw the mineral substances into the particular configurations of the species involved. This vital or etheric body, which we have in common with plants, is that one of the human vehicles which was developed during the second incarnation of the Earth. Just as the first incarnation was, in a certain sense, related to earth as element, the second is related to air.

A third level of our being is that which we have in common with the animal kingdom. It is the astral or soul body of sensations. Only a being with an astral body can experience such things as fear, pleasure, pain, sympathy, antipathy. Plants do not possess such things as passion and instinct. Animals, as well as human beings, respond to sensations from the outer world and from these develop an inner subjective world of experiences and feelings. This astral soul development is related to the third incarnation of the Earth. It is also related to the element of water and to the Moon as representative of our psychic, astral natures. Key 18 has special relationship to this development because, as we shall see, it is the first vehicle that undergoes transformation when accelerated evolution begins.

Human beings have something beyond these responses to sense perceptions received from the outer world. It is the Ego being. During the present incarnation of Earth the True Self became the inhabitant, the dweller in the other three vehicles that had been prepared for it. This is the incarnation that is unique in that when the Ego, the Divine Self, enters the prepared vehicles and becomes fully conscious within them, an ascent begins. The Ego begins the work of transforming and perfecting these vehicles by asserting conscious dominion over them.

The Ego, unique to Man on earth, is what enables us to participate in universal thought, to consciously participate in the creative activities of the universe. Up to natural Man, represented by the towers in Key 18, the Ego with its capacity to create mental pictures and develop thought, has been mostly using these abilities to satisfy sentient desires which serve the astral nature. Hod and Netzach, in early stages of human unfoldment, are of this nature. But when spiritual unfoldment begins, then the Ego turns for its inspirations to the sephiroth above and from them receives the wisdom and strength to gradually transform the lower vehicles. They are thereby transformed into expressing qualities and aptitudes that eventually lead to the mountaintop of Fifth Kingdom

Being. Egoic development, in this relationship, has a correspondence to the element of fire as the highest of elements that is closest to spiritual being.

All developments in humanity, even those of natural man, are the result of the Ego's work on the vehicles which, as we have seen, have a correspondence to the kingdoms below. Natural man has already considerably transformed the impulses and instincts of the soul forces we share with the animal kingdom. These transformations are represented by the Sephiroth Netzach and Hod, which together with Yesod form the personality triad. Note that they also form a higher triad with Tiphareth, the influence of the Ego.

The title of Key 18, The Moon, in relation to the work of the Ego, refers to all the vehicles in which the Ego dwells during incarnation. It is this 'Moon' nature whose transformation brings higher and more expansive levels of consciousness into the range of the Ego. As it permeates and transforms its vehicles the Ego becomes ever more conscious and aware.

Hod and Netzach, forming a triad both with Yesod below and with Tiphareth above, represent the human developments and refinements of the 'Moon' nature that have already been worked upon by the 'Sun' nature. What we have been engaged in throughout this course of lessons has already brought these vehicles to a higher level than that represented by the towers in Key 18. By having devoted our efforts to receiving and comprehending wisdom and strength from the sephiroth above Tiphareth we have brought that wisdom and strength to bear on the sephiroth below. It is the active conscious attention of the Ego, turned to the higher sephiroth, that develops the vehicles of adeptship. What these higher vehicles really are is the lower vehicles transformed by the conscious work of the Ego.

The first transformations that the Ego brings about, after it has awakened to its higher being in Tiphareth, affects the closest sephiroth to it, Netzach and Hod. Netzach, when this transformation takes place, is already developed to the point exemplified by the Grade of Philosophus. It has become the sphere of the ideals, aspirations and highest feelings of which human beings are capable, short of adeptship. When the accelerated path is entered from this level of development then the awakened Ego, represented by a Lesser Adept, begins to work further on Netzach. Thus the most highly developed portion of our 'Moon' nature is transformed further. Unfoldment now goes in reverse order to that which brought about the qualities of Philosophus... from the more conscious to the deeper, more hidden levels of our being.

The Ego transmits the will-volitional forces of Geburah—opposite-complement to Netzach—into that latter sephirah. Note that both are attributed to fire. It is the strength of higher will, entering into the aspirations and ideals of Netzach, that builds the qualities designated as those of a Greater Adept. That level of adeptship, then, is indicative of the transformation of the Netzach aspect of our soul or personality nature into something more perfect.

The Geburah force brought into Netzach transforms the ideals and aspirations already conceived there into actual performances; into definite actions that affect the outer environment and other human beings. Thus, through actions aroused by the Ego's ability to receive strength from Geburah, the ideals and aspirations of Netzach begin to bring more beauty and light into the outside world.

As this 'Work of the Sun' continues—which is the term alchemists use

in reference to the conscious endeavors of the Ego toward perfecting its vehicles—Hod, the Sephirah of Intellect, is affected. The key word for Key 18, if you will recall from earlier lessons, is Organization. Accelerated development of a human being results from the inpouring of higher forces that organize the vehicles we inhabit into vessels that are not only more perfect but also more extensive and influential in activity.

Through the Ego's work on Hod, cosmic insight into order and measurement, related to the Sephirah Chesed, are brought to bear on the intellectual aspect of the 'Moon' or soul nature. As Geburah was the opposite-complement fire sephirah to Netzach, so is Chesed the opposite-complement water sephirah to Hod. Here the organization related to Key 18 is brought into play in reference to the thinking principle. Thought becomes orderly, disciplined and exceedingly meaningful. Chaotic inner 'chatter' is brought to an end. Through this organized, more competent, mental body inspirations and revelations from the Higher mental plane are received and comprehended. This level of receptivity to cosmic thought is symbolized by the Grade of Exempt Adept. It marks a liberation from any further affinities with astral forms or forces that are of a self-serving, egotistical or untempered nature.

As the Ego continues to receive higher inspirations and corresponding forces, the capacity develops to consciously receive from Neshamah in Binah. The Divine Name attributed to Binah, Elohim, is also referred to as the seven-fold Life Breath of the Creative Powers. By numeration Binah, בִּינָה, 67, has the same value as זַיִן, zain, the Hebrew letter-name meaning sword, attributed to the element of air. These attributions indicate that it is receptivity to Neshamah in Binah that transforms the vital or etheric body of Yesod, also attributed to air.

Binah is the Mother principle, the root of the reproductive and preservative forces that transmit species forms on the vital soul or etheric level. Through receptivity to the intuitions of Neshamah, the incarnate Ego is able to grasp the principles inherent in growth and reproduction. The etheric vehicle then becomes something entirely different. Binah is the sphere of the Sanctifying Intelligence and of the Grade of Master of the Temple. Human beings, as individualized Egos, are actually each a species in themselves. When receptivity to Neshamah enables the Ego to grasp the formative principles of embodiment, transformations begin to take place that make that individualized Ego into a higher species of human being...into what is indicated as a saint and as a Master of the Temple.

What streams into the etheric body in Yesod through this linkage with Binah is a more direct influx of the Holy Influence that originates in Kether. The etheric or life body becomes more intricate, more livingly active as this Divine Influence enters into it and begins forming interweaving patterns of movement through which the Influence streams. This influx completes the organization and vivification of the seven Inner Holy Planets and prepares the way for the final transformations that take place within the spiritual being of the physical body.

Just as receptivity to Binah transforms the etheric body into a vehicle that can express as a Master of the Temple, so receptivity to Chokmah transforms the physical body into the vehicle of a Master of Wisdom. This requires that the Ego, the Son in Tiphareth, becomes consciously united with the forces and beings attributed to Chokmah, the universal Father principle. This cons-

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cious receptivity of the Ego to the wisdom-filled Beings of Chokmah has throughout these lessons been referred to as אבן. This word combines אב, Ab, the Father, with בן, Ben, the Son, to form אבן, Ahben, the Stone.

Within the seemingly inanimate light streaming from the constellations comes the living wisdom of the hidden Spirit inherent in all mineral and physical forms throughout the universe. Through this linkage revelations of the highest cosmic forces, which are deeply hidden within the mineral kingdom, unveil their Divine and Supernal source.

This is the 'Confection of the Stone of the Wise' which indicates that the union has taken place through which the physical body is transformed from the corruptible, temporal body of natural man into the incorruptible vehicle of the Eternal Being within.

When אבן, the stone, has been confectioned, the Yod force is grasped. Chokmah is the body of the Yod and Kether is its tip. This makes possible the linkage of the Son, the Ego within the heart, with its true source, the I AM, אהיה, of Kether. When the consciousness of Master of Wisdom has been unfolded by linkage with Chokmah, the body, 'eternal in the heavens', links the Ego, the True Self, with Yekhidah, the Only Being in the Universe.

TECHNIQUE:

For this lesson repeat the visualizations and meditations outlined in Lesson 56.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Fifty-eight

(from the transcripts of class lectures by Ann Davies)

The function of sleep attributed to Key 18 is an important clue to the work of the 29th path of Qoph. Sleep and the dream state offer us the first intimations of our progress along the accelerated path. Attention given to dreams and the period of sleeping—when we understand their actual as opposed to their illusory significance—can indicate the stages of spiritual development and give us our first perceptions of the inner worlds.

During sleep our vehicles of personality are not in the same relationship to each other as during the waking state. The Ego and astral bodies are separated in a certain way from the etheric and physical. Because we do not have sufficiently developed inner organs we cannot perceive distinctly on the astral and spiritual levels where our astral nature and Ego function during sleep. Thus, the sleep state is mostly unconscious and our dreams primarily give us only fantasized, symbolic reflections of the activities and emotions of daily existence.

What we want to do is gain knowledge about this other existence which we lead every night and know so little about. Much takes place while we sleep, as we learn from those who have developed insight into these levels. Let's give our attention once again to some of the attributions to Key 18 and see how they reveal certain truths about the period of sleep.

The ancient ruler of Pisces is Jupiter, Key 10, which represents the macrocosmic forces and activities. These converge on the astral plane and pervade us while we sleep. By its very name the astral level is a region where the instreaming star forces coalesce and interact. In Key 18 the Moon has 32 rays to, again, represent the sum total of cosmic forces that converge astrally. These pervade our vehicles while we sleep and have a part in their repairing and maintaining and also in transforming our meaningful activities into faculties and talents.

The other ruler of Pisces is Neptune, represented in Tarot by Key 12. From the vantage point of our present studies Key 12 portrays our consciousness during sleep. The head of the central figure, below the surface of waking consciousness, is shown illumined. This is another reference to the radiant star forces that pervade us while we sleep. Note that the jacket worn by the Hanged Man is blue and silver, colors related to the Moon.

However, blue and silver also represent the Briatic world. This indicates that in order to have direct perception of what human beings go through during sleep, Briatic level perception (which we discussed in Lesson 55) is required. Those whose inner vision has reached this level have given us their knowledge of the sleep state. By making this knowledge the object of deep contemplation you actually attract the forces to yourself that will eventually enable you to become more and more 'awake' while you sleep.

Changes in the function of sleep and the dream life are one of the early signs of spiritual unfoldment. Learning to detect these can be a source of great encouragement to you when you understand how to recognize them in the right way.

Ordinarily our dreams are chaotic and haphazard. For the most part they remain primarily symbolical. We have to guard against taking their content as too meaningful spiritually. Most dreams can be traced back to outer happenings or even to impacts on the physical body, such as indigestion, sounds and pressures that occur in the night. A simple sound can become the focal point of a dramatic and intricate story that, in itself, has no real meaning for you.

However, as your inner vehicles begin to change through organization, as you symbolically pass the towers in Key 18, the content of your dreams begins to change also. For one thing, dreams become more 'sensible'. A logical connection begins to develop between the pictures presented to you. Also, the dream sequence becomes more like the thoughts and ideas of everyday consciousness.

Look then for a gradually increasing order, organization and logic in your dreams. Indeed, it is this organization that begins to show up in the dream life that indicates that the organization of the Corporeal or vehicle consciousness is proceeding in harmony with accelerated evolution. In connection with Key 18, remember, the Corporeal or body consciousness refers to the transformation of all the vehicles of our 'Moon' or personality nature.

Besides increased order, the content of our dreams also changes. Ordinary dreams, as we discussed, mostly reflect happenings and memories of daily life 'dressed up' in symbols and dramatized through creative imagery. When spiritual unfoldment reaches a certain level something different begins to happen. Inserted in these dreams there will be references to the subjects you have been concerned with in your spiritual studies. You have probably all experienced this occasionally. The subjects you have been focusing on during your study periods are worked out further while you sleep so that the next day you have a clearer, more extended grasp of the subject.

At first you will have unclear remembrances of yourself working during the night on some aspect, say, of the Tree of Life or Tarot. You may not be able to recall at all what it was as far as details are concerned and yet it will be enriching you just the same.

A further thing that happens to dreams is that mixed up with the ordinary experiences you begin to recall occurrences that indicate inner world events and beings. These must not, to begin with, be taken as giving direct illumination about the higher worlds. There are so many causes for illusion in dreams that you must proceed with extreme caution so that you do not fall into the trap of reading into these dreams more importance and reality than they actually have.

In the early stages you cannot be sure that what you experience in dreams that seems to be of another world is not colored by your own ideas, opinions and personal preferences. Yet these 'other-worldly' breakthroughs, along with the increased rationality and logic of dreams, are usually the first indication we have of inner growth.

As these continue, the difference between dream life and waking life grows smaller. This is significant. As these developments continue, you will find yourself able to direct the happenings in dreams to some extent.

Now what should be realized is that everyone has the inner organs developed to a certain extent and they function even during waking life. But

while we are focused with our self-conscious awareness in the outer world, these inner organs, so weak and undeveloped at this point in natural human evolution, give such fragile and delicate impressions that they cannot withstand the powerful impressions we receive through the outer senses. What could give us psychic perceptiveness about situations is blotted out by the powerful impressions of the outer senses, just as the stars are blotted out during the day by the more powerful light of the sun.

During sleep, when the outer senses are inactive, these inner impressions begin to emerge. At first, as we have seen, chaotically and mixed with the reflections of outer life; but still you feel that you have had an experience in another world. This, in itself, is not unusual. Actually, everyone has these at times. The experiences of floating and flying are examples. But for spiritual aspirants astral world experiences should begin to be taken note of. As the inner organs continue to develop, these inner plane phenomena are able to register strongly enough while you are asleep so that you can recall them upon awakening.

Thus it is that Key 18 portrays the beginning of the path of accelerated evolution as starting just beyond the towers of outer sense experience. So it is aptly linked with sleep, since these first indications of our inner development come to us during that period.

In order to become aware of these experiences, learn to recall everything you observe in dreams. Make this an intention before going to sleep. Gradually you will penetrate beyond dream experiences into what otherwise would be a state of deep sleep, with no consciousness whatever. As inner unfoldment continues, this state reveals a yet higher world than that revealed in dreams. Also, the deep sleep experiences are not mixed with outer reflections, so they are more reliable indications of the inner worlds.

From this state of consciousness during deep sleep, the capacity to observe inner world phenomena while awake becomes possible. When this is unfolded, the initiate is able to experience the soul forms that surround physical bodies and objects. These are usually referred to as the aura.

As this level of perception becomes fully unfolded you see directly that the spiritual world is in very fact the cause of everything that takes place in the physical world. There is also a change in your self-perception. It becomes clearer and clearer to you that the 'Moon' nature, which includes your thoughts, feelings, opinions and temperament, as well as the bodies that contain them, is definitely exterior to the Ego which is the Real Self.

You begin to think of these soul activities as part of the instruments, the tools required for Egoic unfoldment. This is indicated clearly enough by the Hebrew name for the Moon. The word is לְבָנָה, lebanah. Qabalistic analysis indicates that contained within this name are: לַיְלָה, laib, heart; בֶּן, Ben, Son; נָה, nah, ornament, beautification. All three relate to the Ego and to Tiphareth, its sphere on the Tree of Life.

These references to the Real Self, the Christ within the heart, are all contained within the name for the Moon, which refers to the vehicles of the Self. The True Self is hidden within its instruments! Yet they have no reality apart from that Self. Two further words indicate the work that is taking place: לְבָנָה, leban, white, and בָּנָה, bawnaw, to build, to make. White always refers to the purification, the clearing away of the errors in the Moon or personality cons-

ciousness so that it can reflect clearly the rays of the Sun or Ego. The other word indicates that the building of the perfected Temple of Fifth Kingdom humanity is accomplished by the Ego bringing the higher forces into expression in the lower vehicles, thus transforming them into the higher principles of a Master of Wisdom.

Now the capacity to perceive the auric impressions surrounding living creatures is the result of having strengthened activities that begin during sleep. We can relate this development to the stages of perception that correlate with the worlds from Assiah to Atziluth. Assiah again symbolizes perception through the physical senses during waking life and the ordinary dreams that are mere reflections of outer activities.

The next stage, related to Yetzirah, refers to that in which dreams become more orderly and logical and their content includes remembrances of spiritual study. The third stage, corresponding to Briatic unfoldment is that which transforms what formerly was totally dreamless sleep. When this stage is first reached, you will have occasional conscious experiences that punctuate the usual deep unconscious sleep.

These perceptions are more difficult to describe than those which break through in dreams. Because they are not of this world, ordinary words do not describe them adequately. However, always there is a link between the 'above' and the 'below' so there can be intimations of what is thus perceived. Symbols express it better than words. That is why glyphs, emblems and symbols are used so extensively in all true initiatory methods.

The experiences of deep sleep correlate more or less with inner sound perceptions. Briah is the level where cosmic melody becomes audible. What is comprehended in the various spheres or sephiroth, as we have discussed in earlier lessons, depends on the level of inner perception that has been reached. When these deep sleep experiences begin they are even more delicate and ephemeral than those that insert themselves in dreams. What usually happens, when you first become conscious of them, is that you know upon awakening, that something spiritually significant has taken place, but you are unable to remember what it was at all.

Patience and a certain reverential intention help to bring back remembrances, but this must be accomplished without strain. There is no value in too much pressure on yourself. Everything of this nature has to wait for the inner centers to develop. Feel grateful that you are experiencing these signs of unfoldment and, inevitably, your inner world will gradually expand.

When this perceptive faculty, that reveals experiences during deep sleep, is developed sufficiently you should turn your attention toward attempting to relate these to events and objects in outer physical existence. This is the beginning of unfolding the capacity to perceive the spiritual aura of a place or being while you are also awake and aware of the physical forms and phenomena. This capacity of experiencing what begins in sleep while fully awake is akin to Atziluthic development and indicates that the inner organs have become strong enough to register perceptions even while you are also receiving impressions through the physical senses. The genuine and true capacity to perceive the spiritual aura must not be confused with those whose atavistic 'psychism' perceives something of this aura. Such 'psychics' are totally unable to interpret correctly what they perceive in a hazy and unclear manner.

It is this development, when it comes about through genuine unfoldment, that enables you to perceive the completing truths about things of the outer world that have always baffled you. Through this level of unfoldment you are able to experience the soul forms that are behind the physical forms and activities of Malkuth. The Moon, as it does in Key 18, shines down on the physical forms and illumines them so that you see them in their fuller reality. Gradually, then, you are able to experience while awake the conditions you first perceived in dreams and deep sleep. This brings enrichment to physical existence, revealing among other things the astral atmosphere of places and the soul qualities of creatures and human beings.

This Atziluthic level of perception has, as you can see, a relationship to the physical plane. Through it you are able to link the higher plane revelations with all that you experience on the physical plane. It is at this stage that inner perceptions become fully reliable. It also indicates that the Ego's domination over its soul instruments has been completed. The Ego first becomes conscious of its vehicles and learns to control them during dreams, and then dreamless sleep. Gradually, its inner centers become strong enough to withstand the powerful outer sense perceptions so that they can extend our comprehension of the linkages and interactivities that take place between all the various planes of the cosmos.

TECHNIQUE:

Begin by visualizing yourself as one with the Tree. Focus your attention initially on the Supernal Triad. Intone Eheveh Yod Heh Vav Heh Elohim and then give this meditation:

"Oh, Divine Architects of the Sun and Moon and Stars!
Thy radiant outpourings bless the many worlds,
With visions of splendor and melodies of joy."

Focus your consciousness next on the sphere of Netzach. Visualize yourself centered within a sphere of vibrating green light. Intone Yod Heh Vav Heh Tzabaoth and give this meditation:

"With the treasure of creative imagery
That Thou hast bestowed on me
I enter the path leading to the height
That is also the inmost center of light."

Visualize yourself now as entering the red-violet path of Qoph. See yourself within Key 18 walking along the path from the pool to the towers. Pause at the towers and look back briefly, then continue toward the top of the mountain. Now intone Qoph on the note E and give this meditation:

"Thou, Oh Blessed Guardians of Humanity
Each night Thou hast watched over me
Showing me the wonders of the world within
And expanding my vision of the world without."

Visualize yourself now as entering into the four-colored sphere of Malkuth. Intone Adonai and then give the following meditation:

"As the Moon shines upon Thee from above
Thou hast become a many splendored Earth.
Illumined by its silvery light
Thy unfathomed reality begins to emerge."

Now visualize yourself centered within Tiphareth. Intone Yeheshuah and then pour out love and blessings to all the directions of space. ##

Lesson Fifty-nine

(from the transcripts of class lectures by Ann Davies)

Key 19. The Sun, represents the continuing development from natural humanity into spiritual humanity which, in Key 18, was represented by the area beyond the towers. The Sun is the heavenly body that represents the Ego situated in Tiphareth. As that Ego, individualized within us, becomes receptive to the sephiroth above and applies what is received to the personality sephiroth below, changes are set into motion which gradually enable a human being to enter the Fifth Kingdom.

On the Tree of Life, Key 19 is the 30th path of the letter Resh called the Collective Intelligence. It joins Hod to Yesod. As we continue to bring the higher sephiratic forces into expression in the lower ones the path of Resh completes the interactivity between Hod, Netzach and Yesod. It is thus the final link which transforms the Personality Triad into a reflector of the Egoic Triad above. Like in a mirror, the reflection is reversed. Hod becomes the image of Chesed, Netzach of Geburah. Yesod reflects Da'ath which is really Tiphareth, the human Ego after it has become receptive to the Supernal Triad. Da'ath, recall, is situated midway between the Egoic and Supernal Triads (see Lessons 48 and 76 of M.A.T.L.). It is attributed to Tiphareth as the evolved or enlightened Ego. It is also attributed to Yesod as the sephiroth in which the results of the Egoic receptivity to the Supernals is made manifest in the vehicles of Ruach, the Human Spirit.

Alchemists refer to this as the 'work of the sun and moon'. They say it is 'accomplished through the aid of Mercury'. It is from the sphere of Mercury that this path descends. There is an interesting link between the 30th path and the Sephirah Hod from another angle also. The color orange is attributed to both. Hod, however, is the sphere of Mercury which is yellow, the color of Tiphareth, sphere of the Sun. There is, then, a similar interrelationship between Mercury and the Sun—and therefore between the activities they represent within the total Human Spirit—as we found to be the case with Jupiter and the Moon.

What does this color interchange indicate? In the work of bringing the higher sephiratic forces into expression in those of personality, which we have been devoting ourselves to in this course of lessons, the Sephirah Hod, attributed to intellect and the concrete mind, has already undergone many transformations. It has received the influence of Tiphareth through the path of Ayin. Interaction with Netzach, by way of the path of Peh, has brought further developments. Not only Hod, but Netzach, Yesod and even Malkuth have been subjected to higher influences through our work in the paths we have thus far traversed.

All that we have accomplished prepared the way for a further development whereby the solar influence, the energy that intensifies conscious awareness, is sent into Yesod. The final preparation significantly takes place in Hod. It is

devoted to practices that enhance our mental faculties. The solar force is concentrated and intensified by these mental practices. The result is then transmitted through the 30th path to Yesod where it affects the perceptive faculties in the etheric or life body represented by the Inner Holy Planets.

The central planet of this interior solar system is the Sun. As you know, it is situated near the heart and is related to the heart's activities. From the Sun center, when it has been vivified by mental practices in Hod, solar energy streams to the other planetary centers. The mental transformations actually initiate these inner, invisible changes within you.

Thus, as we 'renew our minds' the solar force descends through the path of Resh where it first affects the Sun center, and from there its light-force radiates out to set the other planets into more intense whirling motion.

Recall that in earlier courses the activation of the Inner Planets followed a route whereby the Saturn center at the base of the spine was awakened and its impelling force rose, through the other centers, to the Mercury center in the head. In relation to the occurrences we are now discussing, the ascent from Saturn to Mercury represents a preliminary unfoldment. Because the path of the Sun is entered from the sphere of Mercury, an indication is given that the head center has been activated to a certain degree.

It is well to emphasize that these inner developments are the result of practices that intensify, and at the same time discipline, our use of mental faculties. The establishment of meaningful thought habits requires conscious control of what we allow ourselves to develop in thought. Personal opinions and preferences and beliefs based on early life influences must be obliterated during special meditative periods. When we succeed in this we become able to formulate clear thought structures free from bias that are able to shape higher inspirations into comprehensible, concrete ideas.

The regular practice of mental review is another example of 'Mercurial' work. Such a review requires us to turn inward and look back upon ourselves from time to time. We keep our knowledge fresh in this way. The practice should include a frank assessment of what we still need to work on in our soul nature and a reaffirmation of our spiritual goals and ideals.

Performed at regular intervals, these mental disciplines mold inner patterns that intensify the flow of solar forces through the 30th path to Yesod. As this occurs a continuous impetus is given to the awakening of the inner planets.

Entrance into the path of the Collective Intelligence should therefore be considered as the collective result of all you have thus far accomplished. Through your individualized Ego the universal Consciousness force streams in with increased intensity. It streams in from Solar Beings who aid in the evolution of the Ego through human instruments. The Sun center in the etheric body becomes definitely light-filled. From it the Solar radiance streams outward in symmetrical movement patterns to the other planetary centers. They become filled with a quality which assures that, as

they open, the perceptions you receive through them will be free from delusion and distortion.

This is because you have succeeded in altering the major portion of your thinking patterns. Through their suggestive power on subconsciousness, they transform inner soul qualities that are directly related to the maturity of the Inner Holy Planets.

Astrologically, the Sun rules Leo, the sign governing the heart. It is portrayed by Key 8, Strength, attributed to the power of suggestion. As a path Key 8 is called the Intelligence of all Spiritual Activities. It links Chesed to Geburah, representing, therefore, the plane of the Higher Mind. It exemplifies the evolved Ego which is also represented by Da'ath, as we discussed earlier.

The human Ego, evolved to where it is able to comprehend and constructively utilize the suggestive power, is represented by the woman controlling the lion. The lion portrays the etheric life-force that we share with all living creatures. The woman is controlling and training this force through intelligence and imagination. She uses roses, symbols of beauty, love and imagination to consciously transform untamed inner impulses into constructive creative powers. She causes the instinctual soul nature to begin reflecting high ideals and spiritual values.

When this has been accomplished the elemental entities cannot delude us or endanger us. These are the beings whose existence we become aware of when the organs of inner perception begin to function. The disciplined soul nature no longer has inner affinities with the inimicable, chaotic elemental creatures. Your soul becomes automatically discriminating. It is able to distinguish realities from delusions in the elemental kingdoms.

Thus from yet another angle the Solar force is indicated as being the power which prepares us for inner perception that is free from delusion and distortion. When the undisciplined instincts are tamed within the Vital Soul we no longer have affinity points with the inimicable elemental entities. We have aligned our inner soul activities with the constructive forces of that level. We therefore enter the higher worlds in a way that protects us from delusion and gives us the strength to overcome any danger that may approach us.

One of the key words given to Key 19 is regeneration. There is a sense in which the solar force entering into the Vital body actually regenerates the inner planets. In the distant past, before the distinct development of the self-conscious Ego, humanity was much more psychically perceptive than in the present. Many an ancient legend intimates this. It is also suggested by the psychic powers of isolated, backward tribes.

As human evolution turned its attention to mental development and distinct individualized self-consciousness, the ancient clairvoyance began to die out. The ordinary medium or clairvoyant of today represents, for the most part, backward or atavistic capacities that are not in harmony with the mental and egoic

development of present humanity. What died out—and had to die out while distinct individuality was unfolding—will be reborn, regenerated as humanity continues to unfold toward the Fifth Kingdom consciousness.

Those who take their own evolution in hand and develop the inner sensorium in harmony with fullest mental development are regenerating an ancient capacity, but regenerating it in full accord with the evolved and enlightened Ego that is symbolized by the Sun with the human countenance in Key 19.

That Sun represents the One Ego, the living, benevolent influence streaming to us from the Christ Being, the Redeemer of human divinity. Note the thirteen Yods falling from the Sun onto the children and sunflowers below. Thirteen is the number of unity and love. The yods are emblems of Chokmah. They represent the Wisdom-substance inherent in light. The Solar Orb, the Central Being of humanity focuses and intensifies that substance and then transmits it to humanity in the same way that warmth and light are transmitted to earth by the rays of the sun.

The children, portraying our self-conscious and subconscious natures, dance within two concentric circles which resemble the wheel of universal cyclic activity portrayed in Key 10. Human consciousness is brought into harmony with cosmic cycles and rhythms as it becomes receptive to the Solar radiance. Behind the children, the sunflowers and stone wall represent knowledge of the kingdoms of nature which we receive through the outer senses. These form the essential background of intellectual development. They prepare us for the regeneration of spiritual perception that is in harmony with present humanity. The Sun above radiates its perception of cosmic realities to the children, thus bringing to fruition the evolving personal levels of consciousness below.

TECHNIQUE:

Begin by visualizing yourself as one with the Tree; then focus your attention on the Supernal Triad, intone the Divine Names, Eheveh Yod Heh Vav Heh Elohim, and give this meditation:

"From Thee, Oh Supernal Beings
The Light-substance pours forth.
It renews my mind, strengthens my will
And fills my heart with overflowing love."

Focus your attention next in Hod. Visualize yourself as centered in a globe of vibrating orange light. Intone Elohim Tzabaoth on the note D and give this meditation:

"Thou preparest me, Oh Creative Hosts
To receive the Holy Mezlah, the sacred Influence
That transforms my mind
Into a vehicle of Light."

Visualize yourself now as entering into the path of Resh. Centered

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within an aura of vibrating orange light, experience yourself as one with the sun, radiating light through your wavy and pointed rays to all that surrounds you. Flow it out, feel it stream forth from you! Now become one with the children dancing in the ring of green. Feel yourself receiving the light, being blessed and nurtured by it. When the image is complete, intone Resh on the note D and give this meditation:

"Within my soul Thou dwellest
With Thy brilliant face.
Thou art the Inner Sun.....
The Christ incarnate.....
The One Ego.....
Who dwellest as the inmost Being
Within every human heart."

Focus yourself now in Tiphareth where you are centered within a globe of vibrating yellow light. From the center of your being pour forth blessings and love to all the directions of space.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Sixty

(from the transcripts of class lectures by Ann Davies)

In Lesson 56 we discussed a Qabalistic arrangement in which the Fifth Kingdom consciousness, to which Key 19 is particularly related, is represented by the sephirah Hod. This indicates certain characteristics. It is, for instance, a mode of consciousness that expresses the fullest, most distinct self-awareness, a capacity symbolized by Mercury, the active principle in Hod. It also expresses the beauty and wisdom of the truly enlightened Ego, depicted for us by the Sun whose orange color is also attributed to Hod.

It is a form of consciousness that unfolds as the Ego becomes receptive to the higher sephiratic inspirations and learns to develop these through careful, deliberate thought. When the thinking process is devoted to spiritual activities of this nature the path of the Sun becomes active and certain definite alterations take place in the level of consciousness attributed to Yesod.

What is particularly transformed is the etheric or vital body. Certain of its activities are brought under the dominion of the self-conscious Ego. Indeed it is the capacity to assume direction of inner activities that marks the birth of the New Creature. It is a birth that awakens you to conscious awareness of levels of being and activities of existence that were previously subconscious. Through this awareness it becomes possible to bring about types of motion in the etheric body that were not there previously. These movements are, in the first instance, the effects of thought devoted to spiritual concepts. When the effects are sufficiently advanced the vital body can be marvelously transformed by activities consciously undertaken.

Indeed, genuine spiritual unfoldment requires that, at a particular stage, the initiate must not only become aware of, but also assume responsibility for, inner functions that have, up to this point, been accomplished for us by higher beings.

The sun is the central reservoir of power for our solar system. Its Qabalistic sphere of activity is in Tiphareth, the sephirah of the One Ego of all humanity, the Christ Being, Who is also the Son, the reservoir of cosmic Wisdom from the Father, Chokmah. As the light of the Sun illumines the Earth, so does the Light-Wisdom of the Son illumine the inmost being of humanity.

The physical incarnation of the Christ in a human being brought regenerating forces to earth that make possible the continued evolution of humanity. Because of that Deed, the spiritual heritage of humanity can be consummated. Hence Christ is called the Savior and the Redeemer. When the present earth cycle has reached its term, the liberating, illuminating forces attributed to the Christ Event will have equipped most of humanity with the insight and inner

faculties required so that they can take part in the next cycle, the Fifth incarnation of Earth.

These Christ forces are pictured in Key 19 as the Sun. It radiates its light to the children below, nourishing and growing them into beings able to enter into harmonious relationship with the Divine Hierarchies. It works also to help us transcend the limitations of the physical senses by putting outer phenomena into right perspective. These are represented by the wall and sun-flowers in the background. When everything we perceive with the senses is rightly understood as the outworking of inner realities we begin to liberate ourselves from overdependence on material forms and from the many ills which develop from that error. Thus, through the impact of the Christ Event, humanity is proceeding to unfold as it is destined to.

The regeneration of inner perception, in a fully conscious manner, is essential to the fulfillment of this destiny. The goal of all true esoteric teachings is to unfold this perception, along with consciousness of unity with the One Self, so that whatever is unfolded is offered freely for the eventual liberation of every human expression of that Self.

This high destiny is foreshadowed for us by the adepts and masters who are the direct guides of human evolution. They have become consciously united with the Christ Being and this union has placed them in a position to act as way-showers for the rest of humanity. They make certain knowledge available which, when followed sincerely, leads gradually to the regenerated inner perceptions in a manner that is in full accord with present human unfoldment.

This regeneration, that brings forth the New Image, is represented in Key 19 by the children as well as by the Sun. Even the adepts and masters are only in the early stages of an unfoldment which will reach wondrous heights as the ages proceed. In this relationship the Sun represents the Christ Being—the One Ego of all humanity—and the children represent those human beings—the adepts, masters and initiates—who have experienced the New Birth and thus have unfolded the capacity for inner perception.

In another relationship the Sun is the enlightened Ego able to perceive the true nature of both the subconscious and self-conscious levels of awareness. This perception marks the beginning of a new relationship between the two modes of personal consciousness. It indicates an insight into the total nature of the Human Spirit; an insight that becomes possible as perceptiveness expands to include knowledge of the inner vehicles of human nature. This knowledge is the basis upon which certain functions in the etheric body can be regenerated in a manner that yet further extends the perceptions of the initiate.

As we discussed in the last lesson it is through the 30th path that the heart center in the etheric body is brought into active function by mental practices related to Hod. With the New Birth, consciousness is no longer centered only in the brain. It is also active in the heart. Through this awakened center the personal Ego becomes conscious of various facets of the inner being of man that

were previously unavailable for perception. This conscious awareness of inner human activities is what enables the initiate to gradually assume control over functions that up to now have been unconscious and instinctual.

In Key 19 this new perspective of the total human being is pictured as an event that is brought to fruition through the continued absorption of forms of wisdom. These are represented by the Yods being radiated to us from the Hierarchy of Light, which unites itself in the Christ consciousness. From it radiate the forces that provide us with the means for continued growth.

The regenerated clairvoyance, which the children represent, refers to a reawakening to ancient wisdom, but in a transformed manner that is fully in harmony with the distinct self-consciousness and intellectual development of present humanity. It is an entrance into perception of deep levels of reality related to all the kingdoms of nature; an entrance that, because of preparedness, fully protects you from lower nature impulses that could trap you in delusions and disaster.

Traversing the 30th path indicates a conscious intention to enter into yet more intense training in order to bring Yesod to where it is able to respond in a spontaneous and free way to higher influences. When one first experiences the New Birth this is not yet a fully realized goal.

As indicated earlier, when the consciousness first awakens to the inner worlds it is symbolized as a new birth. This correlates in Yesod with the intensified activity of the Sun Center. If the Birth is to mature correctly into the full and genuine higher clairvoyance, then spiritual striving must continue until the inner organs are brought under direct control of the self-conscious ego.

This is the 'work of the sun'. The active force is the reproductive power which expresses in all growth and transmits the species for every living creature. This force is directed toward further development in the etheric body. Changes take place within it that enhance its movements and extend its activities. Remember these movements and activities are currents of life energy; currents through which life itself is maintained and regulated. In essence we are speaking of the Holy Mezlah that streams to us from the Supernals. When work like ours is undertaken the Mezlah enters into us in an intensified manner. It enters as intensified consciousness through the heart center.

In natural humanity the currents within the etheric body are totally subconscious and rudimentary by comparison. They are therefore independent of human will and consciousness in the same way that the action of the heart and liver are beyond our conscious jurisdiction. This independence remains unaltered until we take our own development in hand. Spiritual unfoldment actually consists in adding to the unconscious currents and movements, certain new ones that are consciously produced and controlled.

The planets are already in some motion at this stage. Many transformations have been completed. Now, through the 30th path, conscious intervention

in the etheric movements can take place. Its beginning in Hod emphasizes the quality of mental alertness. What we are now discussing is concerned with maturing the consciousness which has been born into inner awareness. The birth is the outcome of changes in the inner vehicles.

From the heart or sun center as the mediating point, streams of inner light radiate outward in wondrously symmetrical figures of the greatest possible variety of color and form. The whole is in reality a most complex structure. Its glowing, flowing, shimmering quality—as experienced by inner vision—indicates why this center corresponds to the sun and to gold.

These symmetrical, beautifully patterned streams of radiant life flow to other parts of the etheric body, lighting up the inner planets and then continuing to stream out beyond the etheric to the astral body which is also completely permeated and illuminated by this inner light. The most important of these currents, as we said, regulate the revolutions and movements of the other planets. They bring them into harmony with each other and with the movements of the Hierarchies of the Cosmos. After permeating the entire astral vehicle, the currents stream into surrounding space.

The higher the development of the individual, the greater the circumference to which these rays extend. If, at this point, you follow instructions received inwardly you introduce further currents and movements into the etheric body. These bring you into harmony with the laws of evolution which belong to the world and to humanity.

What takes place is that these currents, in conjunction with those indicated above, branch out and ramify in a most delicate and intricate manner. They form a kind of web which encompasses the entire etheric body as in a network or membrane. Until this network is formed the etheric body is not closed to the outer cosmic forces. The weblike enclosure, formed out of streams of light, creates a kind of resistance to the flow of life-force from the universal ocean of life. Formerly this life-force flowed freely in and out. Now, its currents have to pass through the network. It is this resistance that causes the spiritual life-currents to become perceptible.

You have now become sensitive to what used to pass right through you without your being aware of it. The result is that all things acquire a new significance for you. What you are able to experience is not merely a visual perception but is also audible in a spiritual sense. There is a tonal quality that places you in touch with the inner being of the world. Your very life seems to mingle with the life of the environment...its activities seem to reverberate through you.

One of the further consequences of this development is a vastly impressive new understanding of the utterances which great teachers have made throughout the ages. The use of repetition in Eastern mantras, the intonations we utilize, the Old Testament prophets and the Gospels have a new effect on you. Many of them correspond to natural cosmic activities which repeat themselves from time

to time. You now know that the great teachers did not utter their own revelations but those which flowed into them from the inmost being of things. They pervade you with a rapture you never before dreamed possible as you experience how movements in the etheric body follow movements and cycles in the cosmos. Furthermore, you see how the utterances of these great teachers have a cumulative effect on the inner vehicles of humanity, an effect that gradually brings them into full harmony with the cosmos. This is represented in Key 19 by the children dancing in the ring that resembles the Wheel in Key 10.

Another effect is the realization of the true nature of freedom. When you become consciously united with the Christ, your personality is gradually transformed into a willing instrument of the Truest Being within you. There is no longer any sense of having to force yourself to act in constructive ways. True freedom is reached when all that expresses through your mind, your feelings, your volitions is in harmony with benevolence and goodness out of its own accord.

The personality levels must eventually be free even from Higher Self domination in the sense that they act willingly and eagerly to express beauty and goodness. You prepare rightly for the greater secrets of Initiation by so ennobling and purifying your outer senses that they obey the ideals of the Higher Self out of free inclination. Even the senses must no longer perform in an oppressed or submissive manner. We want to develop a free soul within us able to maintain perfect harmony between the physical body and the Higher Ego. In this sense the soul is the mediator and must perform its function out of its own inclination motivated purely by love.

TECHNIQUE:

Repeat the technique and practices outlined in Lesson 59.

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Sixty-one

(from the transcripts of class lectures by Ann Davies)

In one of our early courses (Tarot Interpretations), Key 19 is identified with the Fifth Stage of Spiritual Unfoldment. Recall that there are seven stages linked to the Tarot Tableau, so that the fifth includes Tarot Keys 5 and 12 as well as 19. In this Tableau, Key 18 represents the Fourth Stage, the one which first permits the aspirant to enter the area beyond the towers of sense perception. Key 19 represents a continued unfoldment of this initial entry into spiritual perception; an unfoldment shown to be the result of activities portrayed by Keys 5 and 12.

Key 5, the Hierophant, represents the capacity to receive inspiration inwardly, to enter into the stream of higher wisdom. Key 12 depicts the quality of consciousness that is able to obliterate personal opinions and ideas, for specific periods, in order to act as an instrument through which that higher wisdom can enter unadulterated. Since they are related to the same stage of unfoldment as Key 19, these capacities are indicated as being prerequisite to the work undertaken in the path of Resh.

These capacities, together with the mental control developed in relation to Hod, bring the soul activities of thinking, feeling and volition under the control of the enlightened Ego. It is these transformations that permit us to receive the solar forces of consciousness in a concentrated and powerful form. This, in turn, permits a correlating activity to take place in the etheric body. The weblike structure of light, described in the last lesson, prepares the conscious ego for perception into those levels which reveal the inner activities of human expression.

The instreaming light, which first focuses in the etheric heart center and fashions the weblike structure, has a correspondence to cosmic forces which enter, naturally, into very young children. These forces prepare the child for all its subsequent development. Because they enter before the age at which memory usually begins—about three—these forces are received by us before we are able to consciously record the full impact of what we are experiencing.

The receptivity of the universal consciousness force, as it enters through the heart center, is of a similar nature. This is one reason why young children are principles in the design of Key 19. It is a force which has a regenerating effect on the vital body that is similar to the power we receive from the cosmos when we first enter incarnation. In the work of the path of Resh it is received through conscious effort. Because of this it intensifies the capacity of the ego to be aware and to perceive the true spiritual nature of its vehicles and of the planes of consciousness upon which these vehicles dwell.

We can intensify our comprehension of the work and the results related to the path of Resh by investigating some of its attributions. We already discussed

that death is not easy; it is a crucifixion. Only through this death can the Ego be born into consciousness of its true divinity. That birth is the redemption and the resurrection. The powers which made this redemption and resurrection possible entered human evolution with the advent of Christ.

The Western Tradition is therefore Christian as well as Hermetic and Qabalistic. The Inner School holds that the Christ indwelt Jesus, thereby bringing into Earth evolution the forces necessary for the gradual awakening of the human ego to its divine heritage and sublime source. Humanity has evolved to where the spiritual worlds can be a revelation of the Ego. Thus, in order that initiation remain in harmony with human evolution, the secrets of the spiritual world must well up as an experience of the Ego.

Man is the lowest member of the spiritual Hierarchies but still part of the supersensible divine worlds. Above us are nine Hierarchies of beings developed beyond humanity. Furthermore, they are differently developed. Yet all these Hierarchies of beings intervene in our lives. They are a part of us in a very real sense. In this relationship Malkuth represents the Human Hierarchy and the nine sephiroth above it represent those of the nine Hierarchies or Orders of Beings beyond us. The Divine Names express the ascending Hierarchies; Adonai Melek being the Divine Name of humanity.

The nearest ones to us, related to Yesod and Shaddai El Chai, constantly influence us as individuals. Usually these are referred to as angels. The middle Hierarchies of Archangels, Principalities and Powers influence nations, time periods, cycles, history. The highest ones express through world and cosmic conditions; through the forces of nature.

These Hierarchies become conscious realities to us as the inner vehicles develop and provide us with instruments for inner perception. You can get an inkling of the various categories of beings if you consider the expressions of the highest Hierarchies which are related to the Supernal Sephiroth. They affect us through the forces of nature. They act in thunder, lightning, earthquakes, stellar movements. They shape the earth's areas into mountains and valleys, rivers and deserts. They affect us in the sunrise and sunset, in light, air and in the growth of food patterns throughout the world.

The closer Hierarchies, those below Tiphareth, affect us more in our soul qualities, influencing such things as languages, temperaments, historical events in a general way. Consider now the tremendous effect on you of the phenomena for which the highest Hierarchies are responsible. A view from a mountaintop, for instance, can move you very much more profoundly than even the greatest of human art.

Yet no matter how vast and seemingly transcendent these Beings and their activities seem, they are intimately related to us. Through the eons they have fashioned the vehicles, as well as the setting, through which we evolve. Their influences converge in the very organs of our bodies and in all its intricate activities. As these Hierarchies become a reality to you, you draw nearer to experi-

encing the Indivisible One. God becomes more and more a fullness, a living experience, as the Ego within you expands to embrace its true and vast beingness.

Our work in the path of Resh takes us a step further in preparing the Ego for inner perception. The moment we focus on the ego we experience something directly related to the higher worlds. The 'I', before spiritual work begins, is very feeble as a spirituality. It has dwindled to a tiny point. In order to experience the inner worlds through that Ego we must expand our inner awareness of this tiny point of being. It is weak amid the phenomena of nature, yet it is a spark of divine spirit and it can be made to increase in power and brilliance. By conscious and deliberate effort this spark that has always belonged to the higher worlds can be expanded to become conscious of its true environment.

That is the purpose of our practices in thought control and in concentration. By focusing on the inmost point of being—the Holy of Holies—the Ego is inwardly strengthened toward perception of its true nature. The means is meditation on that inner point.

Through meditation the 'I' can begin to experience its true environment. We are within the experience of the 'I'. All other experiences approach us from outside. If you really consider the matter, most of our ordinary thought is not related to the 'I' as inner being. Most thought develops from education and surrounding considerations. Thought content varies from person to person in response to outer influences. It varies even more from epoch to epoch. But one thing is always identical, the experience of the Ego. Only when we turn inward can we think of our beingness. Yet, to begin with, all we experience is a concept of the ego, a percept. When, through continued development, we do actually experience the Ego in all clarity, we will experience something reaching into infinity, spreading out in all directions. That is the Christ in us.

The evolution of consciousness for humanity now and in future epochs is the perception of this Ego in ever greater measure. To be one with the Ego in this expanded experience is to be one with all that exists. Everything emanates from the initial outpouring of the Light in Kether. That outpouring is focused for humanity in Tiphareth, the Son, the Christ center.

Paradoxically, everything of personal egotism must be discarded when expansion of the ego point begins. You cannot know, to start with, just how much that you do is shadowed with personal egotism. It is essential to admit that you have not yet sufficient self-knowledge in this to judge correctly. In no domain does falsehood wreak such havoc as in the domain of spiritual life. Acknowledge that egotism has permeated most of what you do. Truthfulness in this is essential, and it is not easy.

One means is to develop, through honest reflection, a certain modesty in respect to knowledge. The mental practices related to this path help you to develop this essential truthfulness. Ponder, for instance, the vast panorama of Hierarchical Beings. Through such thoughts we catch a glimpse of how much there is

to know and how very little of it we have even faintly grasped. It is this humbling realization that gives us the right approach to seeking the Inner Christ. For we must approach as a little child, realizing how immature even the most developed of us are in relation to the higher beings who give selflessly and continuously of their capacities so as to aid us in our evolution.

Let's consider these thoughts in reference to the Gematria of the 30th path. The word for collective in Hebrew is כָּלְלִי, kelawli. It is usually translated as collective but can also be rendered as meaning all-inclusive. What Resh depicts is the consciousness force concentrated for us in the Sun. Its reception through spiritual practices expands the awareness of the Ego inwards to embrace its linkage with the spiritual beings of the Cosmos. Thus we gain "...knowledge of the revolution of the ruling principles", as the section on this path from the Book of Formation puts it. This refers to knowledge of the Hierarchies.

כָּלְלִי adds to 90, which is the value of מֶלֶךְ, king, גֹּאֲלֵנוּ, goalenu, our redeemer, מֵיִם, mem, water, seas, צ, the letter Tzaddi. We have seen how the individualized ego must become ruler of the soul qualities in order to unite with the One Ego, who is also the Redeemer. As the consciousness of the ego expands we begin to comprehend the meaning of the redeeming powers that entered with the Christ Event. צ is the letter of meditation. It is through meditation on the tiny point of beingness that the generative forces become regenerative in relation to the Ego. They are lifted up from subconscious to self-conscious levels. It is this ascent of power that brings union with the One Ego and the subsequent union with the Cosmic Father. מֵיִם is the letter name for water and it relates to the 12th Key, which we have seen is connected with the developments of the Fifth Stage and Key 19. In Latin Gematria, 90 is the value of *arbor aurea*, golden tree. This is a secret reference to the inner structure of streaming light that transforms the etheric body in Yesod into an organ for inner perception.

The great impulse given by the Christ Event took place in the 4th epoch. Remember the 4th is always unique. It provided the forces through which the divine in humanity, which had descended into materiality in order to unfold distinct self-consciousness, could rise again and ascend back to divinity, but back accompanied by full, distinct Egoic awareness.

Formerly, consciousness had to be lowered to have any experience of the spiritual hierarchies. They had to be approached as in a dream. In the cycle now unfolding the hierarchies are to be experienced in the full daylight of consciousness. This is another secret of Key 19. The children dance in the ring of cosmic perception under the full strength of the blazing sun! From that sun descend the Yods of cosmic wisdom. As these are received into the individualized ego, it is matured. The self-conscious ego must now take an active, participating part in its own development.

St. Paul called those who have experienced the ego in this way the New Adam. Through the ego that has become inwardly perceptive, the intimate inter-

weaving between all beings that takes place within the fabric of the cosmos begins to emerge. Truly we are part of a vast and complex Being!

Along with the conscious participation, individual development must no longer rest on blind faith. Everything should be subjected to testing, to what human intellect can scrutinize and contemplate. The foundation of truth upon which spiritual knowledge must henceforth be based is not one of easy belief. The New Earth must be built on carefully tested and difficult truths. Those influences, usually referred to as the Luciferic forces, must now be conquered. They brought us to individuality and freedom but also gave us the capacity to err and to evil.

The means is through conquering egotism and all that stems from it. Seek those things which have enduring worth and you have unveiled some aspect of spirit. The simplest creative expression, the most routine everyday activities, have an eternal value if you but seek it. They can connect you with what is eternal. Such endeavors will impart new life to your whole existence. Through testing and seeking, everything around you becomes clearer and more filled with meaning. We all have a responsibility to unveil the secrets of existence. Such endeavors bring vital life-force, not only to ourselves, but vivify also the very processes of human evolution.

TECHNIQUE:

Visualize yourself as one with the Tree. Intone Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

"Oh wondrous and supernal Beings of God!
I see Thee in Thy works,
In the beauties of nature ...
The thunder and lightning.
And through the radiance of the Sun
I feel embraced by Thee
In a warm and glowing love."

Visualize yourself next as centered in Hod, in a sphere of vibrating orange light. Intone Elohim Tzabaoth on the note D and give this meditation:

"Oh Thou, Beings of intelligence
And reflective thought,
Through Thy living efforts
The wisdom-filled universe
Dawns within my mind."

Visualize yourself as entering into the path of Resh, centered in an aura of vibrating orange light. Image yourself as one with the Solar Orb. See radiance pour out through your rays and descend on the children below, which are also you. It descends in the form of the orange yods. When the image is complete, intone Resh on the note D and give this meditation:

"Oh Thou, inmost being within!
The Redeemer awaits thee;
Arise to thy divinity!
Surrender to the Blessed One,
The Christ within the heart."

Descend now into Yesod and image yourself as centered within a sphere of vibrating violet light. Intone Shaddai El Chai on the note A# and give this meditation:

"Oh Thou, life within my soul!
Thy true nature is revealed to me
By the inward rising Sun.
Truly art thou the holy vessel
Of the one and only King."

Center yourself now within the sphere of Tiphereth. Intone Yeheshuah and then send out love and blessings to all the direction of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Sixty-two

(from the transcripts of class lectures by Ann Davies)

Tarot Key 20, Judgement, portrays the 31st path of the Perpetual Intelligence which descends from Hod to Malkuth. Through this descent the self-conscious mind begins to experience the inner realities behind all that presents itself to us as the outward physical world.

To Key 20 the Hebrew letter Shin is assigned. It is that one of the three Mother letters attributed to the element of fire. Its numeration, 300, is also the value of רוּחַ אֱלֹהִים, Ruach Elohim, the Creative Powers of Spirit. Yet, although Key 20 is primarily attributed to fire, the central figure is Gabriel, Archangel of water, of the Moon and of the West. The name Gabriel, nonetheless, means God as Strength and is from the same root as Geburah, a sephirah of fire. Mars, usually referred to as a fiery planet, has its sphere of activity in Geburah, but it rules in Scorpio, a water sign. Furthermore, in astrology Key 20 is assigned to Pluto, said to be the higher octave of Mars and to be its co-ruler in Scorpio.

All this is an indication that the Mars reproductive energy, the 'moist heat' or 'fiery water' of the Alchemists, is basic in the activities of this Key and its path. We shall therefore begin our study by considering the fiery, creative force as it relates to the 31st path. Only now are we in a position to receive the insight that can be experienced here. Our work in all previous paths prepared us for it. In our descent of the Tree, the 31st path is next to the final one. It brings us near to completion of this cycle of unfoldment.

What we are contemplating as the 'fiery water' is that facet of the reproductive force which is also essentially will-force. Through its usage we can gain conscious grasp of certain spiritual realities behind physical form. These concern powers and capacities that are latent in human nature. In the distant past humanity had certain powers in relation to the elemental levels that have since become dormant. This was necessary in order that distinct self-awareness could develop. Always a past capacity must be subdued in order to focus energy on a new one. Descent into the path of Shin represents the reawakening or resurrection of these capacities in a manner that is in full harmony with the human developments that have brought logical, reasonable thought into expression. Qabalistically, the path of Shin's origin in Hod indicates this.

Although the powers related to Shin are resurrected in the sense that they were prominent in the distant past, their expression in relation to the 31st path brings them forth in an entirely new situation so that they will express and be utilized in a completely different manner. The 'rising again' of these powers takes place as a result of perceptive capacities that enable us to see into levels of human activity even deeper than the etheric or Vital Soul forces we worked to develop and make conscious in the path of Resh.

In that path we became consciously aware of activities of the etheric human sheath. Our work there included the fashioning of the weblike structure that intensifies inner perceptions. The path of Shin takes us into a yet deeper level of our being. It enables us to become conscious of activities and beings that shape and perpetuate our physical vehicles. This level holds the key to the integration and disintegration of form. It leads into knowledge of the primal forces behind Malkuth, the sphere of the elements and of Guph, the physical body. These are forces that are involved with the very framework of manifestation.

This is not a perception that is at all possible through even the most refined efforts of physical science. What we are speaking of is the direct spiritual basis of all that brings form into relative existence in the world. Through this path we prepare to delve into the deeper facets of human experience, those that are veiled by our physical bodies. They have their basis in the Primal Will-force inherent in the universe. This brings us closer to comprehending the Qabalistic doctrine that 'Kether is in Malkuth and Malkuth is in Kether, only after another fashion'.

What becomes perceptible is the relationship between the Higher Hierarchies of Divinity—those connected with the Supernal Triad—and the forces by which the physical universe is built up. With this knowledge we approach the Reality that transcends all appearances and disappearances of form, so far as our physical senses are concerned. We approach that Something that remains, that is responsible for perpetuating existence.

The resurrection of certain human capacities comes about in spiritual development as a consequence of insight into these deepest forces of nature. When, in the distant past, humanity had these powers through which it was able to manipulate nature forces, they were carried out in a manner that was something on the order of what we call instinctual today, although it was activated by higher beings.

Preceding our present Major Fifth Cycle was the Fourth, which Theosophists call the Atlantean Evolution or the Fourth Root Race. During that evolution memory was a particularly highly developed attribute of humanity. The High Priestess, Key 2, symbolizes the powers of memory. Since Gabriel is archangel of the Moon he represents the capacity to direct the fluidic astral substance, depicted by the robes of the High Priestess. That substance is the mirror upon which memory is reflected. In those ancient times, memory pictures were particularly vivid and powerful. Indeed, remembering took the place of thought, as we know it, as the means for carrying out functions and activities.

Memory is closely linked to the imaginative picturing capacity of consciousness that is really a participation in the astral world. When it is particularly powerful and vivid, such participation is able to experience the reality of the elemental beings who indwell the forms of nature and to perceive the relationship that these beings have to human capacities. Through memory and imagination those ancient peoples had a power of will that was able to influence the will-force in nature.

The rising again of these powers is the result of insights that unfold through the 31st path. Such a rise is brought about in a manner that is in full harmony with the mental capacities and developments of the Fifth Major Cycle. Indeed, it is more than simply a harmony with present human developments. Such insights are only possible for one who has experienced the purification, consecration and dedication that union with the Christ Consciousness unfolds to the necessary degree. This union became fully comprehensible in relation to the path of Resh.

When one is thus prepared, descent into the forces behind physical existence becomes a true resurrection. Without this preparation such descent would be fraught with the dangers we are warned against so often in occult literature. Shin, as we noted earlier, is linked to Ruach Elohim, the Life Breath of the Creative Powers. These are the Spirits of the Creative Beings attributed to Binah. Everything that we experience as outer world in Malkuth is, in its essential reality, an outpouring of the Elohim of Binah. Linked with the Life Breath of the Elohim we are able to descend, fully conscious and filled with Understanding. Before us unfolds a bewildering magnificence...the cosmic interplay of spiritual forces. This, we realize, is ever behind what our senses present to us as outer world with all its physical bodies.

The ancient forces of will and memory that rise again through initiatory development also reveal the relationship that exists between sounds and form. Sound, in that ancient evolution, was formative to a degree that we are not at present able to comprehend. Those peoples, who of course were us in long past incarnations, were able to call forth forms through sound. Together with the power of memory and imagination the Astral Light was an immediate reality to them. Their dominion over nature, however, was an unconscious or instinctual use of will, viewed from our present clarity of distinct self-awareness.

Take a look at Key 20 in the light of these ideas. The angel Gabriel holds a trumpet from which seven tones emanate. Through seven basic tones, connected with human evolution, the dormant powers we have been discussing are resurrected and brought to a new cycle of expression. As archangel of the Moon and of Water, Gabriel represents the Higher Self acting as the awakener of capacities and powers which, in most of humanity, are subconscious and latent. For the initiate who is able to descend this path, these powers rise again because he has developed to where inner instruction regarding their proper utilization is received; instruction that, when carried out, transforms the physical body into the incorruptible body of the perfected adept.

In one relationship the three figures, emerging from a seemingly dead state, represent the ancient powers that are being revived. What is resurrecting them is represented by the seven basic sounds which, as you know, correlate with the seven Inner Holy Planets. Only after these Planets of inner perception have been activated and harmonized can there be a reemergence of these ancient human powers. For the whole process must be fully guided by the awakened Higher Self who alone can bring right methods into play.

The woman, actively receiving from the angel, represents the illumined memory and imagination. These have become the medium through which higher understanding of human nature can be transmitted. The man, passive and reverential, corresponds to the will or volitional force. His posture indicates that will is realized as being a force which enters into human expression from a higher and totally impersonal source. Will force capable of altering physical form is only possible for one who has grasped its transcendent quality.

Because Gabriel is related to Geburah by name and to Chesed by element, he can be said to represent the plane of Higher Mind. That plane corresponds to the completion of the Egoic Triad as the Ego becomes capable of sharing in the cosmic levels of will and memory, represented by Geburah and Chesed. Receptivity to this level permits you to receive the inner instructions we spoke of earlier through which transformations can be effected in Malkuth.

It is important to realize, so we reiterate, that what is revealed has to do with the spiritual forces behind physical bodies. The transformations effected are inner effects, not at all discernible to sensory observation. They have nothing whatever to do with sensory cognition. They are results brought about by a maturity of consciousness that has succeeded in piercing through to the deepest levels of inner revelation.

Note that the man, who represents Geburah, is on the Chesed side of the Tree while the woman, who as memory represents Chesed, is on the Geburah side. This is because what is depicted here is an inner astral representation. Thus it is rightly shown in a reversed position to that of an outer presentation of the Tree.

Thus, entrance into the path of Shin, with its merging of fire and water, represents the capacity to receive fully from the Geburah-Chesed level of will and remembrance. This receptivity has its inner effects. It causes transformations in the deepest levels of human embodiment. When you consciously share in cosmic will and remembrance, that sharing acts on the activities behind the physical vehicle. It has an effect on the spiritual forces that are responsible for the laws and processes of the physical body. Through this influence these inner processes begin to be structured in ways that correlate with these higher insights. Because of this they are, so to speak, 'imprinted' in the deepest levels of existence.

In this sense the merging of higher will and remembrance gives birth to the New Being, who becomes active within the transformed vehicles. This is portrayed by the child in Key 20 who is the progeny of the resurrected forces. He depicts the birth of a level of consciousness that is able to comprehend how physical incarnation takes place and how the evolution of human consciousness can be accelerated in a manner that fully harmonizes with universal law.

To have this consciousness is to experience the Perpetual Intelligence. When you identify with the Self, distinct from its forms, you identify with that in you that is eternal and immortal.

TECHNIQUE:

Begin by visualizing yourself merged with the Tree. When this becomes a vivid perception, focus attention on the Supernal Triad. Intone Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

"From Thy Being, Oh Supernal Ones
The Fire of Will flows forth.
It takes shape as our dwelling place,
For the Descent and the Return."

Focus your attention next on Hod. Visualize yourself as centered within a sphere of vibrating orange light. Intone Elohim Tzabaoth and give this meditation:

"Within Thy sphere of Splendour,
The vessel of my mind
Is filled with thought-images of truth."

Visualize yourself as descending into the path of Shin where you become centered within an aura of vibrating red light. Now enter into Key 20. Become the Angel Gabriel with his flaming wings and golden trumpet. Mentally sound forth the seven basic notes of the scale. As you do this, see the three figures rise from the coffins. When this picture is complete, intone Shin on the note C and give this meditation:

"Through sound
The Higher Self calls forth
Treasures of great worth
That have long slumbered within."

Place yourself now in Tiphareth, in its sphere of vibrating yellow light; intone Yeheshuah and then pour out love, bountifully, to all the directions of space.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Sixty-three

(from the transcripts of class lectures by Ann Davies)

By its title and central figure, Key 20 relates to Judgment Day; the judging of the life just passed that souls are subjected to at death. It refers to the periods of review and purification, which we have discussed in earlier lessons, that the ego must experience before ascending to its true state. All that is of a hindering nature in the soul must be confronted and overcome before the immortal being is free to rise from the restrictions of past delusion to the plane where the spiritual fruits of the life just completed can be assimilated by the enduring Self.

Entrance into the 31st path indicates that the initiate is prepared to experience, while still incarnate, this judgment that all souls endure at death. The seven tones issuing from Gabriel's trumpet intimate that the inner organs of perception have been activated. Recall that one of the first experiences of inner perception is an objective view of the soul nature with all its imperfections and delusions. In the experiencing of the 31st path this confrontation has been endured. The rising from the coffins is a rising out of these soul entrapments. When we truly experience the qualities of this path it means that we have confronted and recognized the soul forms that our personal actions, thoughts and feelings have been responsible for. We see how these personally focused interests have enclosed us in a cloud of images that have tinged or tainted everything we do. Indeed, they have enclosed us in coffins of our own making. They have prevented us, while incarnate, from seeing the spiritual realities of all that is around us. They have restricted us to perception through the outer senses only.

However, this enclosure is truly beneficent because until spiritual unfoldment has reached the necessary stage we could not endure or comprehend the images and beings of the inner planes. But for one who is prepared to enter the path of Shin, with all we have thus far unfolded, the confrontation is possible and essential. Shin is the symbol of the Holy Spirit. We enter united to Spirit, united to the One Consciousness that is Christ.

Accompanied by Spirit, we ourselves act as the angel of judgment. When we enter this path we have traversed all the paths which complete the personal triad of Netzach-Hod-Yesod. Thus we are able to see the delusions and imperfections that surround our soul nature. The experience awakens a deep feeling of responsibility in us for the continued perfection of these personal sephiroth. When this self-judgment has been made, the possibility opens up for us to have the wondrous revelation of the potentialities that are the destiny of this threefold human vehicle as a dwelling place for Divine Spirit.

In order to have this revelation we must be able to rise out of the coffins of thoughts, feelings and volitions that are still tainted with personal preferences and concerns. We rise into what is sometimes referred to as the parentless state.

The name indicates a quality of being that is utterly nonpersonal, in which you experience yourself as a facet of the human kingdom with concerns that embrace all of humanity and involve aspirations for the continuing evolution of humanity toward its destined goal.

The Self that you experience in this way is the One Ego of Humanity that was never born and will never die. This is the first identification with the Perpetual Intelligence which brings with it an absolute conviction of immortal being. In Key 20 the Angel represents that 'parentless' state. When we rise to that state we are able to perceive the vehicles of human expression in the glory of their destined capacity to fully reveal the Divine Reality that is the true being in every member of humanity.

In this state it is realized that the destined perfection unfolds as the enlightened Ego penetrates more and more fully into its vehicles. First, it pervades our thoughts and feelings, actions and desires on the personal mental level of Hod-Peh-Netzach. Then it begins to pervade the deeper levels, such as our basic temperament, habits and the automatic responses attributed to Yesod. Finally, the light of the Ego, in full conscious awareness, begins to penetrate the elemental essence, the spiritual reality behind our physical bodies and all physical forms.

This penetration is signified by the completion of the large triad that is formed by the linking of Netzach-Hod-Malkuth, with Yesod at its center. It is completed by descent through the path of Shin since we have already traversed the path of Qoph. In Key 20 the Triad is portrayed by the three human figures. Netzach is represented by the woman. She is our feeling nature transformed by the influence of Chesed and its Benevolence. She represents the imaginative faculty, developed through much devoted practice, to where it is able to receive inner world impressions in a clear and undistorted manner.

In this sense the woman rising from the coffin is rising out of our former limited capacity to receive outer sense perceptions only, to a new life that is open to revelations from higher realms. She receives from Gabriel, who here represents the influence of the entire Egoic Triad.

The man's passive posture portrays Hod, the mental body, still and inactive so far as personal opinions, volitions and ideas are concerned. He is thereby enabled to receive, through the path of Mem, the influence of higher will from Geburah. The two, the woman and the man, having become receptive to Chesed and Geburah—the plane of Higher Mind—enter into a new relationship with each other. It is a relationship that transforms their interacting, reciprocal responses; responses we experience as our thoughts, feelings and volitions on the plane of concrete mind.

These transformed responses can be said to 'conceive' the child. As they ripen and penetrate into deeper levels of human nature they gradually lead to the fashioning of the incorruptible body, attributed to Malkuth and represented in Key 20 by the child.

In this sense the completion of the large Triad, which links the lower mental plane to Malkuth, signifies that the deepest levels of human activity have been penetrated by consciousness. It brings with it an experience of actual identity with humanity as One Being. Comprehension of the spiritual forces behind our physical vehicles is the means through which this all-embracing identity can be most fully unfolded. The completed transformations, represented by the three human figures, only become possible when the Higher Self, in its aspect of Gabriel, has brought us to the Judgment, mentioned earlier, and the subsequent revelation of the destined perfection of which the human sheaths are capable.

What does this consciousness of Self as Gabriel indicate? Recall in the last lesson that Gabriel is related to both Geburah and Chesed, to fire and water, to Strength and Mercy and therefore to the plane of Higher Mind. This plane includes the path of Teth as emblem of the consciously enlightened Ego. The Higher Mental Plane expresses a true balance between Severity and Mercy. It is through this balance that Gabriel is able to reveal, on the one hand, the hindrances we must exercise severity in transforming and, on the other, the magnificent image of humanity as a vessel for the Divine.

The impact of these experiences accelerates our receptivity to the Chesed-Geburah level. Cosmic Volition and Remembrance become active forces in our personal consciousness level of Netzach-Hod. Our thoughts, feelings, imagery and desires of that level begin to change in their focus. We find that we no longer give most of our attention to merely personal concerns and desires. When the influx from the Egoic Triad reaches a certain maturity, the things we think about, create images about and formulate intentions about turn away from their former preoccupation with egoistic matters. Superpersonal concerns begin to genuinely hold our interest. Our thoughts, aspirations and intentions become more and more concerned with what is important to humanity as One Being and to its ultimate perfection.

The Severity aspect of the Judgment is as essential in this experience as is the image of destined perfection. The imperfections have to be accepted as an individual responsibility. Even in the most highly evolved members of humanity the vehicles of expression are still far from perfect. No one incarnate can, in the first instance, be free from egoistic tendencies and deluded concepts of reality. We all share in the misconceptions of the entire human race. It is only when we are able to accurately judge the present state of our inadequacies that we are able to rise out of them, as the figures in Key 20 are rising out of the coffins of former delusion. Our present concepts of existence and of human nature are a kind of death in comparison to what we are in essence, because we have such a limited grasp of the principles actually included in the total Human Spirit.

The acceptance of our imperfections then brings, as a balance, the vision of human potentiality. It is a vision of Splendor related to Hod because our descent into the path of Shin enables us to comprehend its meaning with the concrete level of mind. It fulfills, in one sense, the statement in the Pattern on the Tres-

theboard attributed to Hod: "I look forward with confidence to the perfect realization of the eternal splendor of the Limitless Light."

When this stage has been reached, descent into the path of Shin reveals the ancient powers we spoke of in the last lesson. It is realized that these are to be gradually resurrected on a higher arc. They will bring humanity to the glory of its creative potential as an instrument through which the Higher Hierarchies can enhance the entire Cosmos. When humanity rises, all the lower kingdoms will be touched by our ascendancy and rise also to a higher stage of their unfoldment.

The reappearance of these magical powers, which are inherent in the spiritual linkages of our vehicles to the Higher Hierarchies, takes place as a consequence of our Ego having become a true mediator for the sephiroth above. First, as we have just discussed, the influence of the Egoic Triad directs our thoughts and feelings—Hod-Netzach—toward concerns that have more and more spiritual significance. Then, through the paths of Resh and Tzaddi the influence of these transformed thoughts descends into Yesod. The Inner Sun becomes active and lifts our impulses and habits out of their former limitations. Now, through the path of Shin, conscious perceptiveness descends toward Malkuth.

Only in company with Gabriel can we descend to penetrate into the deepest secrets of existence. At this stage of human evolution these levels can only be entered in company with Beings of the Hierarchies that are above that of humanity. Thus accompanied by higher Guides, the elemental essence becomes comprehensible as the spiritual reality behind all that we perceive as the phenomenal world.

As we continue our work in the path of Shin we should keep these ultimate experiences in mind. Gradually, if we persist in our spiritual endeavors, we will become more and more aware of the linkages that exist between the highest spiritual powers, the activities of human consciousness and the forms and circumstances of outer existence. Humanity is interwoven with the whole of cosmic activity. The manifest universe begins to be seen as the body of the highest levels of Cosmic Intelligence, the Supernal Triad.

Qabalists say that Malkuth "...sits on the throne of Binah". It is when we truly comprehend the spiritual essence behind Malkuth that we are able to unite with Neshamah, the Divine Soul, the highest principle of the Human Spirit. In most of humanity it is but germinally active. When it becomes fully unfolded we will experience identification with the Elohim, the Divine Creators who first brought forth the manifest universe. With that level we experience the secrets whereby Spirit becomes involved in form.

As the highest human principle the Divine Soul links us with the Super-nals. Binah is the first sephirah of the Grades of Mastery. The fully unfolded Divine Soul makes one a Master of the Temple. To be Master of the Temple is to be able to share in the secrets through which form is integrated and disintegrated on this planet. It is the resurrection of the ancient powers inherent in humanity as a divine Hierarchy of the Universe.

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Thus we descend the path of Shin accompanied by the Angel who represents the Strength and Magnificence of the plane of Higher Mind. You descend in order to eventually rise out of the coffins of limitation in which you have long been imprisoned. You descend to find Neshamah, Who will reveal the secret of the incorruptible body, the body of a Master of the Temple.

TECHNIQUE:

For this study period repeat the Technique given in Lesson 62.

##

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Sixty-four

(from the transcripts of class lectures by Ann Davies)

The fact that Shin is called the Holy Letter is significant to our work in the 31st path. Its numeration, 300, links it to רוח אלהים, Ruach Elohim, the Life Breath or Spirit of the Creative Powers. As the Holy Letter, Shin represents the highest principle in humanity, the eternal Divinity that is striving toward conscious dominion. That Divinity is unfolding through the four lower sephiroth, attributed to the four elements. In relation to Malkuth, the Tetragrammaton, יהוה, is assigned to the four elements.

In this sense יהוה corresponds to the elemental nature. Its letters are attributed to the four cherubs of the elements. When the Holy Letter Shin is inserted in the middle of these four letters it becomes יהשוה, Yeheshuah, emblem of the Divine Ego incarnated in the vehicles attributed to the four elements. Yeheshuah is the mystical name of Jesus as the bearer of the Christ on earth in a physical incarnation. Through the intoning of Yeheshuah, with which we conclude most of our Techniques, we are proclaiming the dominion of the Holy Spirit over the elemental nature. On another level we are proclaiming the union of the Holy Spirit of humanity, Shin, ש, with the Father, יהוה. In its correspondence to the Pentagram, ש is assigned to the uppermost Quintessence point, ruling over the four points assigned to fire, water, air and earth.

As the 31st path, Shin is the Perpetual Intelligence. The Judgment that is depicted in Key 20 refers to an experience which we go through over and over again in the cycle between incarnations. It is through this perpetual or repetitive activity that the holiness in humanity is gradually unfolded.

What is therefore indicated by the symbolism on Key 20 are the cumulative effects of the judgment which souls go through during Purification each time they pass through the gate of death. It is a judgment that has its effect also, as we shall discuss, on the later activities of the discarnate cycle in which preparation is made for rebirth on earth.

These discarnate activities are intimately related to the continuous striving of the reincarnating human ego to bring the Holy Spirit, the Divinity of MAN, into dominion over the elemental nature. It is a gradual unfolding of יהשוה, Yeheshuah, in every human heart. What makes the unfoldment possible, in spite of the many enslavements we permit the lower part of us to gain over our higher, ideal nature, is the Judgment we are now discussing. In this sense the angel of Key 20 portrays the inner, wiser self of us that is conscious during discarnate existence. It is not the same consciousness that we have throughout the period between birth and death. The latter uses the brain as its instrument. When we die, another facet of our consciousness comes into play. This is represented by Gabriel. It is a consciousness that is independent of the brain and therefore works under quite different conditions.

This consciousness, which lasts until a new birth, can look back over all the details of the life just completed. It begins during the period of Purification, which we have discussed in earlier lessons. The judgment is not made by other beings, but by this inner, wiser, enduring self of us. Hierarchical Beings may aid us in our perceptions but, in this state, they are an integral part of our larger being.

In earlier lessons we discussed Gabriel as the personification of that in us which is able to balance Severity and Mercy, Geburah and Chesed. It is what enables us to judge in an absolutely just and impersonal manner. Through the forces of these two sephiroth—which we have seen to be represented by Gabriel—the enduring self of us, in its discarnate state, has access to processes of un-deviating Law on a more universal level. It also has access to Memory of past eons, which are filled with wisdom and truth.

The quality of judgment we are discussing can also be characterized by the Intelligences attributed to Chesed and Geburah. Chesed as the Measuring Intelligence suggests a judging capacity that is able to utilize the cosmic level of measure and proportion in relation to the deeds that are being considered. This places matters in a perspective that corresponds to the larger goals of human existence. Geburah is the Radical Intelligence which has a meaning conveying ideas of root, genus, stock. It indicates a quality of judgment that is able to pierce through to the primary motivation or the underlying influence involved.

It is a judgment of the quality just described that confronts the events of the life just completed. These memory pictures are presented in reverse, from the final days back toward birth. The way in which you experience former thoughts, feelings and deeds is also reversed. Something you felt or said to another that caused pain is experienced as the other person experienced it, not as you rationalized or justified it at the time it happened. All our interactions with others are experienced. We feel the constructive, loving feelings we were responsible for arousing in others as well. It is an absolutely accurate presentation in that there is no possibility of veiling or altering either the effects we caused or the motivations that were behind them.

Incidentally this second review, after the very speedy one which takes place before the etheric body is dissolved, covers a period which approximates one third of the total years of the incarnation on earth.

Thus it is Gabriel, the archangel whose name signifies Strength of God, who personifies judgment. This inner, wiser, enduring self of us is absolutely just, but also strongly severe toward its own personal past actions. Without hesitation it takes full responsibility for whatever hindered the unfoldment of the higher ego. It knows, as direct knowledge, that every thought, feeling or volition we have been responsible for that is of a harmful nature must be equilibrated. In the next life, or some future life all such must be compensated for when opportunity arises. Otherwise every misdeed becomes an obstacle that limits the unfoldment of the Holy Spirit through our individualized selfhood.

The period of Purification, therefore, arouses strong intentions to make amends for errors. When the Purification period is over the imperfect portion of the mental-desire body is released into the general soul substance. An extract or essence remains that accompanies us, in a latent state, into the spheres above Yesod-Moon. In the higher spheres only the constructive, fruitful experiences of the past life are active. In accordance with the spiritual fruits we have gathered during the preceding incarnation we ascend through the planetary spheres and constellations.

As a general rule, those who have accomplished much and therefore have many spiritual fruits to assimilate in the appropriate planetary or stellar region spend a longer time between incarnations than those whose paucity of spiritual content gives them relatively little to experience or assimilate in the higher spheres. Therefore, the latter return more quickly to incarnation in order to again be exposed to the impacts that their undeveloped nature needs. Eventually these impacts enable them to enlarge their interests beyond the self-centered, physical sense oriented incarnations that have few spiritual fruits.

This is only a general rule. It is also true that the very highly developed often sacrifice the fruits of the higher spheres, in a certain sense, in order to return rather rapidly to incarnation so they can aid in the evolution of humanity.

To return to our main subject, the enduring self retains as an extract the hindrances which must be dealt with later. It continues its ascent through the spheres of Mercury, Venus, Sun, Mars, Jupiter and Saturn (as we discussed fully in Lesson 54 of this series) to receive the forces and assimilate the capacities gained through constructive experiences on earth. The ego continues its ascent into the constellations of Chokmah where it receives the stellar forces needed to begin building toward the next incarnation on earth.

Taken from this vantage point the angel in Key 20 portrays the self who makes this journey. The region around his head and his body form a figure 8 within a circle of clouds. These symbolically indicate the eternal part of us that is growing toward expressing its full divine heritage. The trumpet emits seven tones or vibrations, signifying the forces received from the seven planetary spheres. From the circle in which the angel is situated, twelve rays descend. They suggest the forces assimilated from the constellations in the sphere of Chokmah.

The activities experienced in these higher spheres transform the capacities of our individualized ego. In accordance with what we brought with us, we are raised to a more advanced evolutionary level. When the ascent is completed we begin the descent. The forces we have gathered are turned in the other direction; turned toward building the vehicles for the future incarnation on earth.

If you will now look at Key 20 from the viewpoint of the returning cycle, the angel, as the enduring ego, is pouring the powers he has gathered in the higher spheres into the formation of the vehicles through which he will eventually reincarnate as a new personality.

When the descending cycle begins, the hindrances that were set aside while sojourning through the higher spheres must again be taken into consideration. Remember, the inner self is fully in accord with the need to arrange the future existence in such a way that these hindrances, experienced during Purification, can be compensated for. This must be accomplished in a manner that takes many things into consideration. The complexity of the inner world order is only gradually comprehensible to human consciousness.

We are aided during the descent by the various Hierarchical Beings of the planetary spheres. These help us determine the genetic line, the time, place and circumstances that will afford us the best opportunity, under the prevailing earthly conditions, to balance out some of the hindrances and, at the same time, offer us possibilities for furthering the unfoldment of our spiritual capacities.

The man and woman of Key 20 receive the combined forces assimilated by the ego on its ascending journey. They represent the new subtle vehicles gradually being formed out of the cosmos. They are taking shape as the angel sounds forth the seven tones, indicating the qualities and powers received from the seven planetary spheres. The stellar forces also have a part in the reforming of the vehicles, as the 12 rays from the cloud indicate. The angel also incorporates into these inner vehicles, impressions of the hindrances that are to be worked out. These have an effect on the type of body, the parents and the circumstances, opportunities, time and place in which the new personality is to be born.

Thus these vehicles, which incorporate all that the ego is able, with the aid of Hierarchical Beings, to weave into them, are the immediate parents of the new personality, represented by the child, who is about to be born into incarnation on earth.

For those who are on the Path, many of the hindrances are eliminated by conscious insight into them during the present lifetime. Indeed, that is the purpose of all true spiritual teachings. When we become conscious of obstructions, through genuine self-knowledge, we are able, in a single lifetime, to eliminate much that would otherwise take many lifetimes of Purification.

However, until we have become a genuine adept—that is, until we have had the actual inner experience of perceiving the soul vehicle objectively while still incarnate—we cannot know all the impediments that continue to obstruct our spiritual unfoldment. Many of these, as we have often discussed, lie deeply hidden within the soul being. Until then, we are not mature enough to know how to correctly choose the circumstances for the next incarnation. Therefore, during the final stages before rebirth, we lose consciousness. If we were conscious during the final stages, we would merely interfere. Thus, when we return to the Moon sphere of Yesod, in preparation for rebirth, the ego loses consciousness completely and higher beings take charge of the final linkages for incarnation. We do not regain consciousness until, as a growing child, it emerges in the normal way.

Indeed, even early adeptship does not equip us for participating fully in

our own re-creation. This must wait until we have reached the grades of mastery. We indicated what is required to some extent in the two preceding lessons on Key 20. When conscious descent into the spiritual forces behind the physical vehicle has taken place, while incarnate, then there is unfolded a depth of insight into the formative forces inherent in the physical body. This depth of insight reveals the Shekinah, the Holy Principle hidden within the physical. Shekinah is one with Neshamah, the Soul of God in Binah. It indicates the highest principle in humanity of which the holy letter Shin, related to Ruach Elohim, is another symbol.

The discovery of the Shekinah, the spiritual essence behind physical manifestation, enables the adept to cross the Abyss and enter into Binah as a Master of the Temple. Such a Master is able to participate consciously in the integration of vehicles through which the enduring self can come to birth on earth.

TECHNIQUE:

Begin by visualizing yourself as one with the Tree. Kether, Chokmah and Binah surround your head. Intone Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

"The White Brilliance of the Supernal Crown
Weaves wisdom and love
Into the fabric of the universe.
Its intertwining threads
Shape me into an Image of Itself."

Next, center yourself in a vibrating sphere of brilliant orange light. Intone Elohim Tzabaoth and give this meditation:

"In the circle of unfolding destiny,
Oh, Beings of the Elohim,
Thou hast guided me.
Lovingly and selflessly,
Through many births and deaths."

Enter now into the vibrating red light which is the path of Shin. To begin with, become the angel! Visualize yourself blowing the trumpet. As you do this, bring to mind the seven basic tones together with the seven planetary colors. Next, give your attention to the 12 rays issuing from the cloud. Correlate these with the radiating streams which express the 12 zodiacal colors. As these colors and tones emanate from the angel, feel yourself to be the figures below, receiving these cosmic and planetary forces into yourself. See the colors interweaving within the three human bodies. Feel the tones pulsating through you. Now, intone Shin on the note C and give this meditation:

"The radiant colors of the Cosmos
Stream through my inner being.
Its harmonies and melodies
Lift me to the Soul of God."

QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Sixty-five

(from the transcripts of class lectures by Ann Davies)

Since beginning this course we have been descending the Tree, striving to bring the higher sephiroth into actual manifestation in Malkuth. The final three lessons of this series will be devoted to the 32nd path, called the Administrative Intelligence, which descends to Malkuth. It originates in Yesod, the sephirah we have already transformed into a vessel illumined by the Ego. The path of Tav takes us into a yet deeper level of human existence.

It is a level we have approached, preliminarily, through the paths of Qoph and Shin. Our work in these paths enabled us to perceive, with growing clarity, the presence of the hidden spirit behind the outer manifestations of world processes. Actually we have been developing mental concepts and images that attest to the spiritual foundation of the world throughout this entire course. The path of Tav simply represents the culmination of all we have long been striving toward. This striving has taken the form of giving our thoughts and attention over to spiritual concepts repeatedly and from many different angles. Such activities cannot help but have a transforming effect on the physical body; an effect that is, however, quite imperceptible to the outer senses. The transformations take place in the subtle, hidden portion, not in the gross outer form.

Therefore, as we prepare to enter the 32nd path of Tav, everything we have so far accomplished, particularly the insights we received in the paths of Qoph and Shin, are brought into focus in Yesod and directed toward comprehending the spiritual realities behind the sphere of the elements in Malkuth.

Our physical bodies, so far as substance is concerned, are of the same nature as the mineral world. But within this mineral body the shape and form are transmitted and retained for us by the vital or etheric body attributed to Yesod, the bearer of Chai, the life force we share with plants and animals. The Vital Soul calls forth the proper prototype, or species form, from which organic physical bodies are built up. In response to this spiritual prototype the One Substance is condensed and finitized into the complexity of organic forms and processes that can be perceived and studied through the methods of physical science.

The physical processes that are called into operation by the etheric prototype utilize mineral-chemical substances, but behind these processes is an inner reality which reveals Malkuth as the vessel of a most transcendent and complex wisdom. By grasping the powers at work in the 32nd path, which links the inner life processes of Yesod to the physical activities of Malkuth, we can begin to discover the true nature of the lowermost and most apparent of our vehicles, the physical body.

Astrologically, Key 21 portrays Saturn, the planet assigned to forces that concretize, condense and finitize. Saturn is the holding, preserving principle

which has its source in Binah. We see this finitizing force ruling in the 32nd path, the path that brings all the powers and developments of the sephiroth above into active expression in the living physical human body, the Guph of Malkuth.

The very letters of the Hebrew word for body, גוף, can help us comprehend the direct divinity that is active within it. The first letter is ג, Gimel. On the Tree of Life the path of Gimel is the Uniting Intelligence which joins Kether to Tiphareth. As a letter name, גמל has the value 73 which is also the value of חכמה, Chokmah, wisdom. Inherent in the path which descends to the Human Spirit from Kether is the Wisdom of the Supernals. Throughout long eons, from the earliest incarnations of earth, the physical vehicle has been worked on by Divine Beings of the Highest Hierarchies. That work has brought it to where it can be the bearer of the life principle we share with all organic life, the psychic principle we share with animals and the Ego which is what makes us truly human.

In Tarot, Gimel is represented by Key 2, the High Priestess. Her liquid, fluidic robes represent the flowing substance through which the One Being projects Itself as Tiphareth, the Human Ego. In order to develop individualized awareness, conscious beingness must unfold through forms. These are shaped out of the flowing substance, the robes of the High Priestess. Gimel thus represents the physical, etheric and astral vehicles which the One Life has developed to where the Divine Ego spark could be inserted in them and proceed to unfold individualized consciousness. The physical body of present humanity has the form and construction we perceive because it is the bearer of all the above mentioned vehicles together with the Ego, the direct spark of divinity from Kether.

The second letter of גוף is ו, Vav. In the Tetragrammaton, Vav is the letter particularly attributed to the Human Spirit and to Tiphareth. The eternal spirit within us, the reincarnating ego, participates in the continuous forming, sustaining and disintegrating of vehicles as vessels for its unfoldment. In our existence between incarnations we have a part in bringing cosmic forces into focus that unite with the physical basis of our bodies at conception.

The final letter of גוף is פ, the mouth as an organ of speech; articulate sound. Our bodies represent the finitized thought processes and the active intelligent activities of higher beings; the microcosmic representation of the whole universe. Every muscle, every cell, every organ expresses some facet of cosmic activity, some interaction between cosmic beings.

In Tarot, Peh is represented by Key 16 which expresses the power that is inherent in both birth and death. Destruction of forms is essential to the evolution of the ego through them. Eventually every form becomes inadequate and unequal to our spiritual needs and must be replaced by a more adequate one. Mars, which is the active force in Scorpio, indicates also the power that carries over the fruits of one incarnation to the next one; our spiritual inheritance.

Thus Guph, as the Book of Tokens puts it, is ". . . more, far more than an earthen clod." As we enter into the path of Tav and strive toward consciously

experiencing the inmost processes of our being we are entering what is also known as the inmost center, the point of holiness in the midst. In the Cube of Space, Saturn is attributed to this point of inner stillness. It is only from this center that we can pierce through to the deepest realities of the Human Spirit. Saturn has its sphere of activity in Binah, the source of the highest Atziluthic level seership, the level that enables one to become a Master of the Temple.

Within the Human Spirit the inmost center is referred to as the Temple of Holiness. To enter that Temple is to experience linkage with the vastest reaches of the solar system and the cosmos. It is the point where all the forces of the universe converge and from which the 'I' consciousness can spread out in all directions so that the entire physical universe becomes your physical body. Thus, through the forces and powers related to this path, we approach the consciousness that embraces the entire universe, the cosmic consciousness attributed to Tav and expressed through the symbolism of Key 21, The World.

The title, Administrative or Serving Intelligence, given to this path has special significance. To enter the Temple signifies that you have experienced union with the level of consciousness represented by the Causal Plane of Binah and Chokmah. Through that union the deepest realities of the Human Spirit and of the Cosmos are revealed to you. With such revelations comes the gravest responsibility to serve life selflessly and unstintingly. You become a servant in administering to all that forwards the high destiny of the human kingdom.

Through linkage with the Causal plane you are able to share in the cosmic remembrances of Divine Beings. The development of humanity is experienced from its most primal beginnings in the first incarnation of earth. The processes and laws which underlie the physical universe and the human physical body were developed in that primal world, which correlates with Atziluth and the element of fire. We are speaking of the spiritually developed basis of physical laws and processes. Nothing even approaching material substance existed in that first cycle of earth development. The primal basis upon which all development originated was the Will-Idea force of Cosmic Beings which precipitated into the primal element—cosmic fire.

After what Eastern Occultism refers to as a Pralaya, the second incarnation, related to Briah, came into being out of the Infinite. In the Briatic evolution the physical processes and laws were recapitulated and brought to a second degree of unfoldment. When this point had been reached, the flowing, fluidic forces of life, of generative life, could enter into harmonious interactivity with the physical-mineral processes developed earlier.

The reason the first and highest world, attributed to Chokmah and Atziluth, is related to Stone, אֶבֶן, is because in the physical world today the stone or mineral is the object which functions under the laws and processes that were developed in that Primal World. The second Briatic world, in which the life processes of generation were developed and harmonized with the physical processes, is represented today by the plant world.

After another Pralaya, the third Yetziratic development proceeded. During this epoch the physical-mineral laws underwent a third cycle of perfecting and the vital-generative processes received a second perfecting. After these recapitulations the development of the psychic soul-forces began. These are the powers and capacities that enable us to experience pleasure and pain, desire and fear. Today the working together of the physical and vital along with the psychic capacities is represented by the animal kingdom.

The fourth Assiatic incarnation prepared for the reception of the Divine Ego. After recapitulation of the previous three developments to where the physical processes came to their fourth perfection, the life processes underwent their third perfecting and the psychic only a second development, the human vehicles were ready to receive the Divine Egoic spark of direct self-consciousness that enables us to share in the intelligence and wisdom of the universe.

If we consider our various vehicles objectively it is very obvious that the physical, in its functioning, is the most perfect even though it is the lowermost of our vehicles. Mostly, it is our psychic immaturities that injure the more mature etheric and physical vehicles and are responsible for most of our problems. Nonetheless it is the destiny of humanity, through the continuing development of its Direct Divinity, the Ego, to bring the three lower vehicles under conscious dominion and thereby form the higher vehicles of the Human Spirit.

The first work, which all humanity is engaged in at present even if they are not aware of it, is the perfecting of the astral-psychic vehicle by bringing desires, thoughts and volitions under the dominion of the Ego. This is represented by the grade of Lesser Adept.

The second level of perfection, expressed by the grades of Greater Adept and Exempt Adept, brings the life body and the generative forces under the control of the Ego. As these forces become conscious to the Ego, the inner centers of perception begin to function. This is work we accomplished, symbolically at least, in our work in Yesod and the path of Resh.

The final transformations, those that affect the deepest levels of the Human Spirit and bring the forces and processes of the physical body into conscious perception, are represented by the grades of Master of the Temple and Master of Wisdom. Through conscious identity with the inmost forces of the Human Spirit the entire universe is experienced as an interwoven part of our total being. This experience, in its fullest unfoldment, encompasses the Grade of Ipsissimus in Kether, which we will discuss more fully in the lessons that follow.

TECHNIQUE:

Visualize yourself in the usual manner as one with the Tree. Bring before the center of your consciousness the Supernal Sephiroth: Kether, Chokmah and Binah. Intone Eheyeh Yod Heh Vav Heh Elohim and give this meditation:

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"In all that surrounds me
I see Thy handiwork, O Divine Ones.
Thou dwellest in the luminous crystal,
In the rainbow-hued flowers,
In the beautiful wild creatures.
I see Thee in all things, and I rejoice!"

Visualize yourself centered within a vibrating sphere of violet light.
Intone Shaddai El Chai and give this meditation:

"Oh Thou, living soul of Life!
Fill me with Thy strength and might
That I may pierce through
To the very heart of being."

Visualize yourself now as entering into the path of Tav. See yourself centered in an aura of vibrating blue-violet light. Image yourself now as one with the central figure of Key 21, holding the spirals and dancing on air. See the green wreath and the four cherubs of the elements surrounding you. When the picture is complete, intone Tav on the note A and give this meditation:

"Oh inmost sanctuary of Truth,
Receive me into Thy sacred Place.
Thy light rays out to all the world,
Revealing the Portal that leads within."

Center yourself now in the yellow sphere of Tiphareth, intone Yeheshuah and then pour out love and blessings to all six directions of space.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Sixty-six

(from the transcripts of class lectures by Ann Davies)

The 32nd path, as the final one on the Tree, represents the merging of all the Sephiroth and paths which precede it. The title of Tarot Key 21, The World, suggests this inclusiveness also. Entrance into the 32nd path thus indicates a capacity to comprehend the interrelationships that exist between the various powers and capacities we have been considering throughout this course.

By traversing the path of Tav, the final link is forged, as it were. We unite with the hidden spirituality behind the lowermost of our vehicles, the Guph of Malkuth. This uniting represents the highest seership — a capacity to ascend to the Causal Plane and share in the consciousness of the Highest Hierarchies whose activities brought the present world system into manifestation from out of the Infinite.

By descending, with the light of Ego consciousness, to the spiritual archetypes behind the laws and processes of the physical body we unite with the Intuitions of Neshamah and the Wisdom of Chokmah. We share in the consciousness of the Elohim whose Wisdom-filled activities set the processes into motion upon which everything that follows in manifestation is based. Because the primary laws active in our physical bodies have been a part of this world system since the initiating will-ideas of Atziluth, uniting with these spiritual archetypes links us also with the archetypes of the entire Cosmos. This is what is meant by true Cosmic Consciousness, the spiritual experience related to this path and Key.

What has just been described as a descent into the deepest levels of perception can also be described as an entrance into the inmost point of being, the Center of the Cube of Space, which is attributed to Saturn and Key 21. In order to unite with the Supernal levels of consciousness and experience the Atziluthic Beginnings, the Inmost Point must be experienced. Key 21 portrays the Initiate poised in space, having found the inner point of gravity that enables one to 'cross the abyss' to the level of Binah and Chokmah.

The inner point of gravity is the individualized ego strengthened immeasurably by having become fully united with the One Ego, the Inner Christ. To 'cross the abyss' means that you must be able to remain poised and steady during an experience wherein the world seems to disappear from beneath you, where everything you have identified with, everything that has been your security, utterly disappears. Inner strength must be of the magnitude that enables you to remain poised over that abyss during the emptiness that precedes the flowing in of the highest spiritual spheres and the revelation of your consciousness as embracing the entire world.

Entrance into the Temple of Holiness in the Midst, which is another title for this experience, can only be made through a tremendous enhancement of the capacity to love. To be able to embrace the whole world in true comprehension means that you must love the whole world and all that exists within it. Only through a powerful outpouring of love can you unite with the Inmost Being where the Divine Spirit dwells eternally.

The inner Being is not unknown to you. You find it first by becoming aware of the 'I', the Ego within. That 'I' is a spark of divine eternal spirituality. You can contemplate it initially by drawing that 'I' up and placing it before your inner gaze, by focusing attention on a Reality that can be perceived only from within. Your 'I', to begin with, is only a tiny spark, a weak glimmer of divinity. That spark expands through love, through recognizing that its true and highest reality is identical in every human being. What you really are, that also is everyone else. Self-love must become love of the Self in all of humanity, and that requires the total expulsion of the false self-love which is personal egotism, the ego drawn into being enchanted with its transitory, separated expression.

Through ascent to the level of mastery we are now discussing, you are able to perceive the Fadeless Record of existence that preserves all that has taken place from the first incarnation of earth. From that Record you perceive the Higher Hierarchies in their selfless activities, initiating the processes and developing the force relationships upon which the evolution of a world system depends. When you begin to fathom the vastness of what human evolution really includes you cannot help but become filled with an intensely deep gratitude and love for the selfless ministering actions that the Higher Beings have directed toward humanity.

The gratitude and reverence that are thus aroused within you enable you to enter into the Serving or Administrative Intelligence. You offer yourself as an instrument through which the ministering Hierarchies can continue to pour forth to humanity what it needs in order to fulfill its high destiny. You know, however, that in order to serve fruitfully you must strive without cessation to gain more and more dominion over the activities of the personal nature.

This earnest striving, which becomes particularly intense in the 32nd path, is a striving to free ourselves from entanglements in the transitory personal nature. To Key 21 the pair of opposites, Dominion and Slavery, are attributed. The Saturnine limiting, circumscribing power which can enslave us if we allow it to dampen our aspirations or cause us to succumb to inertia and laziness, is also the power that can lead us, when directed intentionally, into the freedom and joy of the consciousness that embraces The World.

This freedom is portrayed by the central figure in Key 21. The way she is dancing on air gives a liberated, unencumbered impression. She is called the World Dancer to indicate that her movements have been brought into harmony with the cosmos so that she is able to enter into its activities and experience its Wisdom and Understanding. This ability is the fruit of conscious disciplines that find their simile in the disciplines required of a serious dancer.

The freedom that a dancer expresses through her movements is the result of previous disciplines of the severest and most demanding type. No one can become a great dancer who does not willingly and with the sincerest dedication submit to strict and grueling practices over a long period of time. A great dancer gives the impression of marvelous freedom, of having gained dominion over gravity and space. The beautiful upsurging movements, the controlled pauses and stances reveal a strength and control of the body that could be gained in no other way.

The dancer is therefore an apt simile for the liberation which crowns the Great Work. It, too, requires years of practice in meditation, thought control, strengthening of will, clearness of visualization and genuine self-knowledge. When such practices are carried out sincerely and unceasingly for as long as it takes, sooner or later you will enter that Inmost Center and experience the universe unveiled.

In Key 21 the central figure is surrounded by an ellipse of 22 trefoils. The ellipse is the form of the Akasha Tattva. It is what is called the Akashic Record that reveals the wisdom of past ages to the prepared initiate. From the Center, all the forces of the universe, all the beings and qualities which the 22 letters of the Hebrew alphabet represent, are experienced in their harmonious Reality, as they are woven together, artistically, meaningfully, into a living order that merges into an all-encompassing whole.

The trefoil form refers to the three primal states taken by the totality of cosmic forces. Within the ellipse of cosmic interrelationships there is a continuous metamorphosis taking place that integrates, equilibrates and disintegrates substance in and out of form. This threefoldness depicts the living movement that is eternally transforming substance into more and more adequate forms of expression.

In her hands the World Dancer holds spirals that move in opposite directions. They are emblematic of the cyclic activity of evolution which evolves through intervals of outward expression followed by intervals when all activity withdraws into apparent inactivity and disintegration. She holds them in her hands to indicate that in the state of Supernal perception which she represents, the deepest secrets of evolution are grasped. At the Causal Plane level of perception, she shares in the memory of Divine Beings whose activities, throughout long eons, brought the world system

to its present state of development.

The cycles she holds thus represent a capacity to experience the past incarnations of earth — to comprehend the Beings and forces that are inherent in our physical, etheric and astral bodies built up in previous cycles. In this perception the principle of the return of basic influences in a regular sequence is also grasped. שבחאי Shabbathai, 713, the Hebrew name for Saturn, also means rest. Its value is also that of חשובה Teshubah, return. The two words, rest and return, give indication of the evolutionary process as it develops through outer cycles of incarnate activity, followed by periods of rest, and then the return to a new cycle of outer activity.

In earlier lessons we discussed how evolution descends through the Four Worlds from Atziluth to Assiah and then re-ascends or returns through three cycles that reveal the same basic influences and beings as were active in the previous worlds but in a totally transformed state because of all that has been developed during the descent. On a small scale of days, seasons, years, on a larger scale of human incarnations and 'rests' between death and rebirth, and on a cosmic scale of the appearance, disappearance and reappearance of world systems, we discern the principle of activity, rest and return. The trefoil form of the 22 cosmic forces could also be said to indicate that all their transformations and interrelationships are accomplished through this principle of activity, rest and return.

The World Dancer is clothed in a veil whose form is the letter Kaph. It refers to Tarot Key 10 which portrays the Four Worlds through which manifestation has thus far unfolded. She is clothed in the vehicles developed during those long past incarnations as we discussed in the last lesson. These vehicles have made it possible for the eternal 'I' to enter into manifestation and evolve. As these vehicles are transformed by the conscious work of the 'I' into higher expressions, they become the vehicles of adeptship and mastery.

In Key 21 the central figure wears her garment in a way that indicates it no longer limits or restricts her. Indeed, it has become an asset. Through it she is able to bring the higher world forces into present expression, forces that will not become fully developed by humanity until the distant future. That is why adepts are called Fifth Kingdom Beings. They are able to experience and utilize forces now that will not be active until the next incarnation of earth.

Without the garment, the Dancer could not have unfolded the capacity to comprehend, in full consciousness, the harmony of cosmic

activities represented by the ellipse. Repeated incarnations within these garments is what has enabled her to grasp Truths from a unique, individualized focal point and thus become capable of serving cosmic administration in a unique and particularized manner. The grasp of Kaph is thus seen to be the fruit of many lifetimes in Malkuth. Because of the experiences we gather, eventually we are able to weave the totality of cosmic forces and beings into a comprehensive world picture.

Note that we said everything portrayed in Key 10 is indicated as being interwoven into the garment worn by the World Dancer. It therefore includes the four creatures shown in the corners of Key 10. These four creatures are also shown in the corners of Key 21. In the latter, they portray the outer physical world or cosmos. Thus the elemental creatures who are active behind all that takes place in the phenomenal world are shown to be active also within the vehicles of the Human Spirit.

The view from the Center reveals that everything has living entities connected with it. The world around us is alive with nature spirits . . . the gnomes, sylphs, undines and salamanders of ancient lore. The four creatures pictured in Keys 10 and 21 are connected with the Qabalistic four-fold system attributed to יהוה, the Tetragrammaton. Thus they have a relationship to the highest divine Beings, to qualities expressing within the Human Spirit and to activities of nature in the three kingdoms below man.

By becoming aware of the invisible elemental kingdoms, a whole new world of relationships opens up to you. It becomes the basis for a most fruitful phase of true self-knowledge. You begin to perceive how these elemental forces act within your vehicles and how they can be brought under more and more dominion of the Inner Self. It is this dominion over the elemental human nature that brings you to the true stature of the Administrative Intelligence and to the possibility of wielding that dominion in works of benevolent magical creation through knowledge of the same elemental forces in the kingdoms of nature in Malkuth below.

TECHNIQUE:

For this lesson repeat the Technique outlined in Lesson 65.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Sixty-seven

(from the transcripts of class lectures by Ann Davies)

In the last lesson we spoke of the veil, shaped like the letter Kaph, that clothes the central figure of Key 21, and how it indicates that the bodies we occupy during incarnate existence are composed of all that is represented by Key 10. The four cherubs of the elements, pictured in Keys 10 and 21, are thereby shown to indwell our physical, etheric and astral bodies and to dwell also in everything we perceive and experience in the world of nature that surrounds us.

As we complete our descent into the 32nd path we are able to perceive the phenomenal world, the world of Malkuth, from its hidden, inner side. It is a view that reveals the nature of conscious entities who are not visible to the outer senses. The elemental spirits, the gnomes, undines, sylphs and salamanders, are perceived in their various activities, taking part in the workings of nature.

These elemental entities are primarily the outpourings of Beings of the Higher Hierarchies, Beings who do not incarnate on earth with their real nature; that is, with their ego and higher principles. These angelic, archangelic and even higher orders of Beings do, however, have in the physical world what can be likened to a physical body. Their 'bodies' are various stretches of water, cloud formations in the air or indefinite areas of earth. What can be called their physical vehicles are not necessarily all in one place. Indwelling these physical expressions of Hierarchical Beings are the various categories of elemental entities sent down and 'enchanted', as it were, into the elements of the physical world.

In the Qabalistic system these four classes of elemental beings are assigned to the letters of the Holy Tetragrammaton to indicate that they have a relationship to the Four Worlds and to Chokmah, the Father Principle. The Salamanders or fire spirits are attributed to Yod; therefore, to Kether and Chokmah; to Atziluth and the suit of wands; to the zodiacal fire triplicity symbolized by the lion of Leo.

The water spirits or undines are related to the first Heh of IHVH; to Binah, the finitizing principle; to Briah, the Creative World and the suit of Cups; to the zodiacal water triplicity depicted by the eagle and Scorpio. The sylphs are the air spirits assigned primarily to Vav, to the six sephiroth from Chesed to Yesod centered in Tiphareth, to the Yetziratic world and the suit of swords, to the air triplicity symbolized by the head of a man for Aquarius. The gnomes are assigned to the final Heh; to Assiah, the material world and the suit of pentacles; to Malkuth; to the earth triplicity represented by Taurus and the head of a bull.

Through their correspondence to the Four Worlds the four creatures relate to past earths as well as to the present one. During the earlier incarnations, the vehicles of humanity gradually took form and developed to the stage, in our present world, in which the divine ego could enter human evolution. This could not begin until the three lower vehicles had been brought to a certain completeness.

Let's briefly recapitulate what we have discussed in earlier lessons. During the Atziluthic incarnation, represented by the cherub of fire, the processes and laws of the physical body were developed in the substance of primal fire. These human physical beginnings were most delicate archetypes — nothing even remotely resembling the human body as we know it. The physical body of the present earth is the sum of all its former developments plus the influence of the ego which entered only during the Assiatic evolution. The mineral kingdom of today represents the development of humanity in the Atziluthic evolution because it has physical forces only active within its form. This was the case in regard to the human body in that long ago development, but then the body was entirely composed of primal fire which made it completely different. The laws and processes involved are what make the correspondence with the mineral world of today. This should not be forgotten.

The second Briatic incarnation is represented by the eagle, the cherub of water. It relates to the development in which the generative life processes, presently active in our etheric body, were developed and inserted in the physical body of fire. Plants today are entities that have a physical and etheric body only, as the human vehicle did during the Briatic evolution. Again it should be realized that the correspondence is to the active principles, not to the actual form of expression.

In the evolution of substance, we must think of the water of Briah, to which the first Heh and the eagle are attributed, as the 'water that does not wet the hand'. It is a substance, finer than air, midway between the cosmic fire substance of Atziluth and the air or gaseous state. It is called water because it has a flowing quality and moves in currents and streams. What it really consists of is indicated by its relation to Scorpio. It is the subtle substance which is the basis of the generative principle. This pervasive fluidic water of life permeated the primal fire body. In ancient writings the Briatic phase of evolution is referred to as the Fire-Mist, to indicate the merging of fire with this primal water that is really creative substance.

The third incarnation, the Yetziratic, is represented by the air sign Aquarius and the cherub with the face of a man. In Yetzirah the first astral consciousness of humanity was developed. It was similar to dream consciousness today but, nonetheless, it was a degree of awareness able to respond and have definite inner experiences. The qualities developed during

the Yetziratic evolution were impulses, desires, likes and dislikes, perceptions of pleasure and pain that make up our most basic psychic nature. It correlates with the animal consciousness of today.

Because of the immaturities of this soul expression in most of humanity, Yetzirah is the primary field of human activity at present. The human ego is striving to bring this psychic nature under its dominion. Thus the Yetziratic World, as indicated by the cherub of man assigned to it, is the primary field of human endeavor.

As a condition of condensation, however, the Yetziratic evolution included condensations from the primal 'water' stage of Briah, through the air or gaseous, through the fluidic as we think of it, to what could be called 'woody' stage. This was the incarnation, linked with the Moon, which took place just prior to our present Assiatic earth evolution. The elemental forces, as they act in the Yetziratic soul level of our nature are only partially, as yet, under the dominion of the ego, except in perfected adepts. The symbol of this accomplishment, when it has been completed, is the pentagram with the point of spirit uppermost over the fourfold elemental nature.

The cherub with the head of a bull is related to our earth evolution. Only after the present earth development was well under way could the true human ego become active. The bull is a symbol for Taurus, ruler of the throat area. Within this area the faculty of speech is developed which is one of the capacities that only a being with an ego can develop. Thus Taurus is linked with speech as well as with intuition, which, similarly, only an ego being can receive. The bull also represents the procreative power, which is occultly linked to speech, as the break in the voice at puberty indicates.

The four cherubs portray the fixed zodiacal sign of the four triplicities of the elements. Actually, they represent also the other two signs of the same triplicity. The bull, for instance, stands for Virgo and Capricorn as well as for Taurus. In this sense the four cherubs in the corner of Key 21 symbolize the entire zodiac. The forces related to these 12 signs have had an effect on the development of humanity during its entire evolution.

In the Atziluthic incarnation the germ of what later became our physical organs was implanted. It was accomplished by a rotation of the human fire bodies around the circle of the zodiac. By this circulation the bodies were exposed to the influence of all twelve regions of the Heavens. The twelve regions indicate correlated activities of several orders of Hierarchical Beings. Their influence implanted the archetype for future organs that would not develop until the distant future. For instance, when the rotating human fire body came under the influence of Leo, it received the heart germ; under that of Virgo the assimilative organs were given their primal impetus.

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Thus we begin to see that the central figure in Key 21 represents the Grand Man of the Heavens . . . Adam Kadmon . . . The Cosmic Human Being who receives forces for development from all regions of the cosmos. This influence continues in the Briatic incarnation when the etheric life forces were developed.

The same twelve influences, under different circumstances, were brought to bear upon the further developing vehicles. During the Yetziratic evolution, the revolving around the zodiac again took place. This time it brought the zodiacal influences to bear upon the human soul nature, implanting unique characteristics and psychic qualities. The same influence continues today. Throughout the year we are exposed to the twelve stellar regions in a manner that renews their impact and their influence upon our threefold vehicles.

Let's return now to the elemental entities themselves. Malkuth, as the sphere of the elements, is their dwelling place. If we can first perceive and understand them in natural surroundings where their activities are the most constructive and harmonize the most fully with human evolution, we will be prepared, later, to comprehend their activities in relation to our psychic nature.

The capacity to perceive these beings in such a way that their source in the Higher Hierarchies is known becomes possible through unfoldment of Atziluthic level cognition, the level of mastery which we have discussed in previous lessons. However, to recapitulate briefly, the stages of ascending initiatory awareness can also be correlated with the Four Worlds and thus with the four cherubs. The bull corresponds to physical plane waking consciousness which is the only state most human beings experience clearly today unless they have become aspirants to higher knowledge. The Yetziratic world and the cherub of air correspond to astral perception. Through practices in meditation and visualization this level begins to become a reality. The Yetziratic perceptions, however, are not to be trusted until one has advanced to Briatic Consciousness. From that level you are able to decipher correctly the images and symbol forms of Yetzirah which can, without proper knowledge, be the source of much delusion. When perceived with sufficient unfoldment, astral perception reveals truth about the group or species souls of the animal kingdom. What corresponds to the self-conscious ego of a human being resides, for the animal species, on the astral plane.

Briah is emblematic of the inspired level of consciousness that has succeeded in transforming not only the astral soul qualities but the deeper levels of temperament in the etheric life body. This is work we undertook in earlier lessons in relation to Yesod and the path of the Sun. Briatic perception also enables one to experience the true source of the plant world.

What we see as the plant covering of the earth is realized, through this level of perception, to be the reflection, the mirroring on earth of the activity of Hierarchical Beings whose real nature and region of expression is in the starry canopy of the heavens above.

The highest perception is that which is aligned with Atziluthic Revelation which corresponds to the level of Mastery. It brings direct comprehension of the mineral kingdom which has its true source and reality in the vastest reaches of the cosmos and is linked with Chokmah, the Cosmic Father. Only when spiritual cognition has reached this level are you fully prepared to grasp, in undisguised truthfulness and without danger, the beings of the elemental regions. Although they are nearest to the physical plane, their true nature cannot be fathomed without Causal Plane connections. Indeed, without such Supernal linkage they can be the source of endless delusion and lead human consciousness far astray.

Linked with the Supernal Hierarchies you can descend into the inner processes of earth without danger of delusion. From this vantage point the elemental entities are comprehended 'in the name of their Divine Creators'. Then they become the direct revealers of a vast and comprehensive view of the world and of the cosmos that has never before been open to you.

In our present descent of the Tree the elemental beings become perceptible by entering the 32nd path into awareness of the spiritual processes behind the functions of the physical plane. There you are confronted by a wondrous new world. Around the crystals, the metals, the rushings of water, the whirlwinds of air . . . hosts of conscious entities begin to appear. They take part in all the phenomena of so-called inorganic nature. They are also active participants in everything that occurs in the plant kingdom. It is in their plant and mineral activity that we can best approach these entities initially, for in these nature activities they are most in harmony with humanity and with their true function in the universe.

In the final lesson of this series, which will be Lesson 68, we will complete our investigation of the elemental world and link it up with the completion of the Great Work.

TECHNIQUE:

Visualize yourself as one with the entire Tree. Intone the Divine Names of the three Supernals: Eheyeh Yod Heh Vav Heh Elohim and then give this meditation:

"From Thy Brilliant Crown
A rainbow of color descends
Filling both heaven and earth
With wisdom and with love."

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Focus your attention next on the violet sphere of Yesod. Feel yourself as centered within it. Intone Shaddai El Chai and give this meditation:

"In Thy sphere of strength
The path of service begins.
It leads from the inmost center
To the farthest reaches of space."

Visualize yourself as entering the path of Tav. Become one with the central figure, with the Cosmic Human Being! Feel yourself as centered in the universe with light streaming toward you from the twelve zodiacal regions as twelve differentiations of color. When this image is complete, intone Tav on the note A and give this meditation:

"Poised within the stars,
I merge with the Heavenly Beings.
From the inner point of stillness
I enter the Cosmic All."

Now enter into the sphere of Malkuth; intone Adonai Ha Eretz and give this meditation:

"The earth transforms itself
Into the Kingdom of Adonai
Resplendent and glorious . . .
Before my inwardly opened eyes."

Complete this visualization by centering yourself in Tiphareth, intoning Yeheshuah and pouring out love and blessings to all the directions of space.

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QABALISTIC DOCTRINES ON REBIRTH AND IMMORTALITY

Lesson Sixty-eight

(from the transcripts of class lectures by Ann Davies)

In the present epoch humanity is developing the soul-spirit nature with the help of the physical and etheric bodies. In order to unfold brain consciousness, which is the physical instrument for the spirit, we are obliged to make use of bodies which are not adapted at all to spiritual perception. Through them we are not able to enter into connection with the beings who exist behind the physical world. Because of this, half of our earthly environment escapes us. We pass over everything of an elemental nature. Until we develop spiritual organs of perception through appropriate practices, we have no access to these beings. But even though we cannot perceive them, they are essential to our evolution.

In the last lesson we indicated that our initial investigation of the elemental beings should be in relation to their activities in the mineral and plant worlds where they are most fully constructive and harmonious to us.

There is something mysterious about the plant world. With animals we can perceive their consciousness and determine that it has similarities to our own. But with plants, their magnificent variety, their incomparable beauty, which affects us so deeply, leaves us in wonder. Such marvelous development from apparently nothing more than a tiny seed! Even before we know the truth, we sense that something invisible must be present. Through the seers of Ancient Wisdom, the plant world has been revealed to us as made up of a whole host of beings. Only through these beings can we understand the vegetation of earth rightly and thereby learn to utilize it more perfectly for nutrition, healing and spiritual development.

For the inwardly opened eyes of initiation, the roots of all plants are surrounded by nature spirits of the earth or gnome variety. When active in this capacity, they are also known as root spirits. In our fourfold system they are assigned to Assiah, to earth and to the final Heh of IHVH. To the outer senses these beings are invisible except in their effects, since no root could develop without their mediation between it and the earth realm. Through a wholly spiritual process they bring the mineral element of the earth into flux in order to conduct it to the roots of plants. This activity gives them their greatest feeling of well being. Not only do they supply the root with its mineral element, they also cause it to rise toward the other elementals who share in its continuing development.

Gnomes are most remarkable entities. They are completely filled with an inner element of spirituality that correlates with the inner element behind our senses; behind, for instance, our capacity to see or hear. They

are, in fact, in their entirety, a sense entity. They have the capacity to see, hear and immediately understand. They do not need to think or contemplate as humans do. Except for this, their knowledge is similar to that of human beings. All that is comprehensible in the world is for them a direct perception. Theirs is something of a reflected intelligence, imparted to them by Hierarchical Beings above the level of humanity. These gnomes have an unconquerable lust for independence. They are not at all interested in one another, but they are intensely interested in everything else in the world.

Through their earthly activities they comprehend basic truths that are of a cosmic origin. As the plant grows upward it comes into connection with the extra-terrestrial universe. Particularly at certain seasons of the year, currents from cosmic space flow down from above into the plants. These currents descend through the leaves, the blossoms, the fruits, and stream into the roots and the earth. They come from Hierarchical Beings, connected with the plant world, who send down the growth patterns for the plants and with them they send wisdom of the cosmos. Every plant gathers together secrets from out of the universe.

The gnomes turn their faculty of perception toward the forces entering the plant from above. They carry these ideas into various parts of the earth which, for them, is not solid. As they wander through different constituents of earth they have a different inner experience. When they pass through a vein of gold, for instance, it is not the same for them as when they pass through a vein of silver. It is during the autumn and winter, when the plant world is inactive, that the root spirits wander through the earth depositing their knowledge and spiritual forces into the minerals, stones and metals and thereby preserving them.

Gnomes are also connected with the earth force of gravity. They make their bodies out of this volatile, invisible force. These bodies are in constant danger of disintegrating, of losing substance. They must continuously create themselves anew out of gravity. In order to do this they must be constantly attentive to what is going on around them. That is one reason why they are so amazingly alert.

The gnomes have their home in the earthly-moist element. Another one of their functions, in the economy of earth, is to act as a complement to creatures of the amphibian species. Gnomes are extremely clever so they are the antithesis of these relatively low creatures who have a very dull consciousness. But it is just because of this that the gnomes have significance for completing these creatures who, in turn, are significant to the economy of nature. The amphibians represent something like the digestive and excretory organs of nature.

Another reason for the attentiveness of the gnomes is that they are in constant danger of becoming frogs or toads, which they resist intensely. In order to do this they fill themselves entirely with the extraterrestrial ideas of the universe. The threat of being 'enchanted' into a dully conscious amphibian goads them into their intense alertness.

What they deposit as mineral wisdom is the basis of the cosmic consciousness that is related to Key 21, Saturn and the 32nd path. When, through spiritual unfoldment, the mineral processes of the human vehicle are penetrated with the 'I', you are able to complete the pineal gland in the brain. It is the center for mineral activity in the human body. There is a relationship between the mineral and the ancient Atziluthic evolution. At that time the highest principle in humanity — Yekhidah or Atma — was implanted in the mineral-fire body.

Everything has consciousness. The kingdom of stone in itself has the very dullest awareness but it is, at the same time, very comprehensive, very cosmic. It holds the preserved cosmic wisdom brought to it by the gnomes. Human consciousness in its Atziluthic evolution was on the mineral level — very dull but comprehensive. When that level of consciousness is illumined by the 'I' — the Ego — it becomes the Temple in which Yekhidah, the Indivisible Self, can become active. What we are speaking of is connected with אבן and the 'confection of the stone of the wise', which enables an adept to complete the Great Work.

The Great Work is linked to the mineral activity of the pineal gland. This gland, an earthly mineral metamorphosis, is situated in the center of the head within the structure of the brain. It is an organ shaped like a pyramid or cone, sometimes called the Third Eye. Out of itself this gland secretes minute lemon-yellow stones called brain sand. In natural man these lie in heaps at one end of the pineal gland. Without the proper functioning of this gland a human being becomes an idiot or cretin. When, through spiritual development, its activity becomes more complete, the Indivisible One has a Temple of expression. What this indicates is that the mineral element can become, of all things, the most important. It alone can harbor the highest principle in humanity! The human spirit needs the mineral as its central point. That point makes possible an independent, living spirit. We will return to this later after investigating the other elemental spirits.

The feeling of antipathy that the gnomes feel for the earth gives them the power to drive the roots up out of the earth, to give an upward direction to them so that the other elementals can begin their work. Once out of the earth, plants enter into the moist-airy element and develop what comes to physical formation in the leaves. Leaf growth is entrusted to other elementals who work in water and air. The spirits who are related to Briah and water are the undines. They observe the upward striving plant. They do not

have the clear consciousness of the gnomes but a dreamy one. They live in the etheric water element on moist surfaces, even on the surface of a drop of water. They wish to retain their capacity for continuous metamorphosis so they resist becoming permanently formed. Thus they recoil from fish, the creatures they complement but who threaten to bind them.

Their work for the plants is to obtain and disperse substances in the air which, in a mysterious way, they introduce into the leaves of the plant. They approach the plant from all sides and show themselves, in their weaving activity, to be amazing world chemists. They bring about the combining and separating of substances that is essential to leaf activity. They dream away, as they carry out their leaf chemistry. The wisdom they dream originates in the Higher Hierarchies for whom the plant world is a mirror. It streams down to the undines who weave it into the plants so that it descends to the gnomes.

The sylphs are the air spirits. They play in the moist-airy element also. Their part in plant growth is to bring the light in the air to the plants. They act in the finer and larger movements of the atmosphere. They have a great affinity for the bird kingdom which they complement. Unlike the gnomes and undines, they do not feel antipathy for the creatures they complement. But they do not become birds because they have a different mission for earth. Sylphs move in the air currents behind flocks of birds and these currents are audible to them. They experience their sense of existence in the sounding music of the moving air. They have a dreamy, almost sleep-like consciousness, less awake than that of the undines. But, through the bird kingdom, they experience a sense of existing, a kind of reflected egoity. It is the sylphs who inspire birds to sing.

In their work for the plant, sylphs act as bearers of the light ether as undines are bearers of the chemical ether and gnomes of the life ether. They interact with undines to imbue light into the plant along with the chemical forces. In their most spiritual expressions, sylphs allow artistic creative forces, akin to the inspiring Briatic forces, to flow into the world. Out of the light they weave the ideal plant form which they receive from the Higher Hierarchies. The chemical workings of the undines complete the form and send it down to the gnomes.

In Malkuth the segment assigned to air is between the fire and water segments. Among the elementals the sylphs and undines interact in air and water. They have a linkage to both Briatic and Yetziratic forces. This interactivity is indicated by the emblem of an eagle being assigned to Briah, a creature that belongs in the air; while Aquarius, the air sign, is called the Water Bearer. We must think of the sylphs and undines as both Briatic and Yetziratic in their activities.

The salamanders or fire spirits are related to the activity in the blossoms and seeds of the plant. Fire spirits inhabit the warmth ether during the spring and summer when the atmosphere is imbued with heat. They fill themselves with the heat; they concentrate it into the cosmic male element and take it to the blossom for the development of the seed. The heat substance becomes the generative Yod force for the plants.

In Malkuth the russet fire segment is situated between air and earth. There is a link between the activity of the fire spirits, on the one hand, and the gnomes on the other. In the spring the seed, with its male force, is united with the ideal plant archetype which the gnomes preserve from the former growing season. Therefore, in plant fructification, the Cosmos is the father and the Earth is the mother! These principles are brought together by the activities of the fire spirits and the gnomes.

Among the creatures, the fire spirits complement the butterfly and all the insect world. As the sylphs receive their sense of well-being from following behind the air currents of birds, so do the fire spirits delight in following the tracks of insects in flight. It is through this activity that they gather their warmth for implanting in the seeds. The fire spirits feel inwardly related to the butterfly which is a very spiritual creature, a bearer of joy as well as beauty for the world. The butterflies and insects, in their movements through nature, spiritualize physical matter with the aid of the fire spirits.

All the creatures mentioned, and their complementary elemental entities, are essential to our evolution and that of the world. Each type of elemental has a mission in the scheme of things. The long-range mission of the gnomes is to carry what is in this earth over to the next incarnation — the Fifth Kingdom. They are the preservers of the earth from one world body to the next. The undines task is related more to the Higher Worlds. Their desire is to ascend to the Higher Hierarchies. One of their activities is to absorb the phosphorescence from the sea, which is really the result of a putrefactive process, from the remains of dying sea life. They absorb this phosphorescence and carry its forces outwardly in their bodily nature. They take it to the Higher Hierarchies as sustenance. They take it with an infinite longing, soaring upward in sacrifice, finding their bliss by losing themselves in the spiritual worlds.

The sylphs perform a similar function with forces that arise from the bird kingdom. With the aid of the sylphs, birds have the capacity to spiritualize earth substance. The sylphs receive this and soar upward with intense feelings to the Higher Hierarchies. Fire spirits, in their turn, gather up the essences left by the butterflies and other insects. They receive it from these creatures and take it into the warmth ether that surrounds the earth. There it acts as a kind of conductor through which the Higher Beings are able to view the earth. They gaze through this insect metamorphosis

that has been carried outward by the fire spirits. Thus the gnomes carry one world into another in a parallel line with evolution while the other elementals carry their experiences upward to the Higher Worlds.

From these perceptions we begin to see the place of the elementals in the earth system. However, all elementals are not benevolent towards us. Some of all four types have come under the rulership of Beings who are hostile to humanity. In these activities they can become dangerous and deluding forces. The hostile elementals, particularly gnomes because of their cleverness, act under the domination of these Beings who have developed to the level of the angels, but who have taken a contrary route as obstructors of human evolution. These Beings, who act primarily from the astral plane, are ahead of humanity in evolutionary development. Throughout the ages they have been variously called Luciferic, Ahrimanic or Mephistophelian. One type obstructs us by inciting human passions and egotism. Another obstructs us by deluding us into materialistically limited intellectualism.

In the larger picture both are essential to evolution. By bringing us the possibility of evil and error, they bring us also the possibility of distinct self-consciousness and freedom of choice within certain bounds. These beings who, in the present epoch, are what are referred to as the Dark Forces, serve us only if we continuously resist their delusions and seductions.

Because of our imperfect nature the hostile elementals under the jurisdiction of the obstructing forces are the ones we first encounter when we Cross the Threshold into the Higher Worlds. When we enter these worlds at death there is a natural preparation and protection that must be supplied if we enter through initiation. We must be prepared to face with courage the elementals who reveal to us the unredeemed forces that remain in our inner nature. No one can be entirely free of such forces in the present stage of human unfoldment. Thus the elementals at the Threshold appear to us in horrible forms that reveal the qualities in our soul that still harbor selfishness, egotism, hatred and the like. If we are rightly prepared for this encounter it enables us to recognize our personal soul nature from an objective point of view. In this meeting a whole host of beings, usually gnomes, seem to come at us filled with hostility. After you have succeeded in recognizing your own unredeemed nature and acknowledging responsibility for perfecting it, the hostility subsides and other gnomes can become your guides, helping you to perceive the astral replicas of the solid forms of earth.

There are undines, sylphs and fire spirits of an adverse nature as well. Undines act in the continuous metamorphosis of changing images. In the first instance they reveal your own nature. After you have recognized the forms that rise in response to your personal feelings and moods, the undines can reveal the fluidic regions of the astral as a moving sea in which they shape themselves into the feelings and desires that seethe throughout the world.

Sylphs become visible as an inflowing of light that is unpleasant when first encountered. The hostile sylphs seem to spring at you and flutter around you. You feel as if their light were attacking and overwhelming you. Those that appear in this way are connected with feelings as are the undines. They express tempests of feeling and wafting winds of hostility and hate. After you have perceived their affinities in your own nature, the sylphs can reveal all that lives in the airy regions of the astral.

The fire spirits reveal themselves as having an inward relationship to human thoughts, to everything which proceeds from the head of human beings. You become aware of fire spirits as the entities who make thoughts perceptible from the other side, as it were. They enable you to experience thoughts as objective forms. You realize that it is an illusion to believe that thoughts are enclosed in our heads.

In all these activities, both constructive and destructive, note that everything is first played out on earth. Human beings are always present in what is taking place, even though in our ordinary consciousness we are incapable of perceiving it. Yet every night we are involved in the activities of these entities. During sleep our ego and astral body interact with them, and the elemental entities admonish us to wake up, to become aware of them, to acknowledge their existence. They call out to us in unison like a vast choir, urging us to awaken to the spiritual part of our being. In relation to us, the gnomes have a connection with our will force and with the movements of our bodies, particularly our limbs. The undines have a linkage to our thoughts and a relationship to the metabolic activities of our bodies. Sylphs act in our feeling nature and have a part in the breathing and rhythmic systems of our bodies. Fire spirits harmonize with our capacity to love; in our body they are related to the nervous system.

Thus we should see that even though all elementals are not benevolent, most of their hostility is the result of having been subjected to human influence. We certainly owe much to them. In all densification of form, elemental beings have been enchanted; have been required to leave the spiritual heights, which is their true home, and become compressed into forms. In order to develop the setting for human endeavor, the Higher Hierarchies have enchanted these entities to produce solid, liquid, aeriform and fiery substance. Everything that surrounds us we owe to their activities. They make it possible for us to have the resistance of the physical forms through which we evolve and progress. Because they serve us in this way it is our duty, in the universal scheme of things, to act as their releasers — their redeemers — which we can do.

We release them by the manner in which we approach the world. The more we reflect upon the forms of nature, feeling grateful for them and striving to comprehend their true function, the more do we act to release elementals. When, on the other hand, a human being just stares at the forms around

him without having any thoughts about them, he enslaves elementals and forces them into linkage with him.

Everything we do is of importance in the spiritual world. When we look at a crystal or a piece of gold — or any form in the world — an interplay takes place between us and the elemental beings. If we have constructive, spiritually meaningful thoughts, these entities are released to the Higher Hierarchies when we die. Otherwise, they must return with us as part of our karma in our next incarnation.

In all your dealings with the forms of earth, elementals enter into you from your surroundings. If we are to redeem them, we must strive to grasp the inner meaning and interconnections that exist in nature. In other words, we must become more than mere spectators of the physical world. Indeed, our proper development depends on the release and redemption of these beings.

Actually we do more than release them; we uplift them by our meaningful acts. Spirits of the same element differ vastly from each other depending, for instance, on whether they have entered into a thoughtful, kind person or one who has insignificant and selfish thoughts. Human habits affect these beings most intensely since they are totally subject to our influence when they come into contact with us. Laziness and indolence bind elementals to us, while creative productive activities release them. When we are depressed, discontent, pessimistic, we bind them to us. When we are bright, cheerful and friendly, we liberate them. We all carry both types but it is within our means to increase the number who are allowed to return to the Higher Hierarchies.

The task of our present globe of Assiah is to develop man as an ego being who is more and more able to gain dominion over his bodily nature. All the Higher Beings, the angels, archangels, archai, etc., passed through a similar 'human' stage in some past cycle of existence. The angelic kingdom is one stage ahead of humanity, having reached our level during the Yetziratic evolution, hence their attribution to Yetzirah. The archangels are two stages ahead because they were at our level during the Briatic evolution. The Archai or Primal Beginnings reached this stage during the Atziluthic cycle. There are other orders of Beings yet more highly evolved. The three mentioned belong to what is called the Third Hierarchy and are related, sephiratically, to the spheres of Yesod, Hod and Netzach. The Second and First Hierarchies, each including three orders of beings, are related to the Egoic Sephiroth and the Supernal Sephiroth, respectively. All have had a part in the evolution of our system, the higher ones being involved more fully at its inception; that is, during the Kether of Atziluth. Humanity is the Tenth Hierarchy, so it is who act as the link between these Higher Beings and natural humanity.

The 'I' is the key to all evolution and it indicates the human stage. As we evolve further, the higher principles unfold in response to our conscious participation in our own evolution. As the ego gains dominion, first over the astral forces, then over the etheric, and finally over the physical, the stage of Mastery is reached.

With Mastery, the physical body becomes the Temple of Yekhidah. The ego has united with the level of consciousness that is fully cosmic. It is the fruit of having penetrated to the mineral truths within the human vehicle. We spoke earlier of this. The mineral alone can become the pure fire that has an affinity for taking influences into itself from the Highest Hierarchies. It is the mineral element that allows the spiritual activity of the pineal gland to complete itself in the Great Work.

Yet even the completion of the Great Work is not the end of human evolution. When this is achieved — for most of humanity in the 7th incarnation of earth — it marks a definite fulfillment, but evolution continues to higher and higher levels that are represented by the Hierarchies associated with the Sephiroth above Tiphareth. We ascend to exalted spiritual heights that take us more and more fully into the administering levels of the cosmos.

Evolution proceeds from taking — as humanity still does from the Higher Beings — to giving, as the highest ones are able to do. The Elohim of Binah were responsible for pouring out the Primal Fire-Will Substance for our system from out of their own beingness. The Holy Tetragrammaton of Chokmah refers to sublime Beings who stand behind the entire zodiac of stellar forces. They represent the highest Reality behind all that is indicated by our fourfold system. The Tetragrammaton, in turn, reflects like a mirror the Supernal Will of Kether, representing the Divine Intention at the Beginning of the Whirlings.

The Supernal Hierarchies constantly perceive the Godhead behind the Veils of the Absolute. They cannot possibly err. They simply carry out the Will of the One. The first to become involved in error, as we described earlier, were beings of the angelic order related to Yesod and Yetzirah. They fell behind the regular angelic beings in their development and took up the position of obstructors to human progress. Their hindrances offer us the resistance to unfold in a uniquely liberated manner; a manner in which even the Supernal Beings cannot share. It is because we can err, because we 'ate of the fruit of the tree of knowledge of good and evil' that, in the future we can rise to sublime and unique heights. Because we have the possibility of choosing, at a certain stage of ego development, between working for the good of evolution or working selfishly, we can develop a quality of consciousness that will enable us to fulfill what is called the Cosmos of Love. The most sublime Beings who 'look upon God face to face' cannot do otherwise

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than follow Divine Will and express Divine Love. Humanity has the unique destiny of developing the quality of love that can only be given out of a freedom to give it. Love given freely, out of choice, is the highest love of all.

THESIS:

As with the preceding course of study we ask you to write a brief thesis that summarizes the general content of this course of lessons, that indicates what you received from it. This will help you to become aware of your own understanding. Include with it an analysis of your experiences with the Meditational Techniques. When you have completed this work, send it to us and we will mail you your Certificate indicating that you have completed this course.

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